

The Living Church

A weekly record of the news, the work, and the thought of the Episcopal Church

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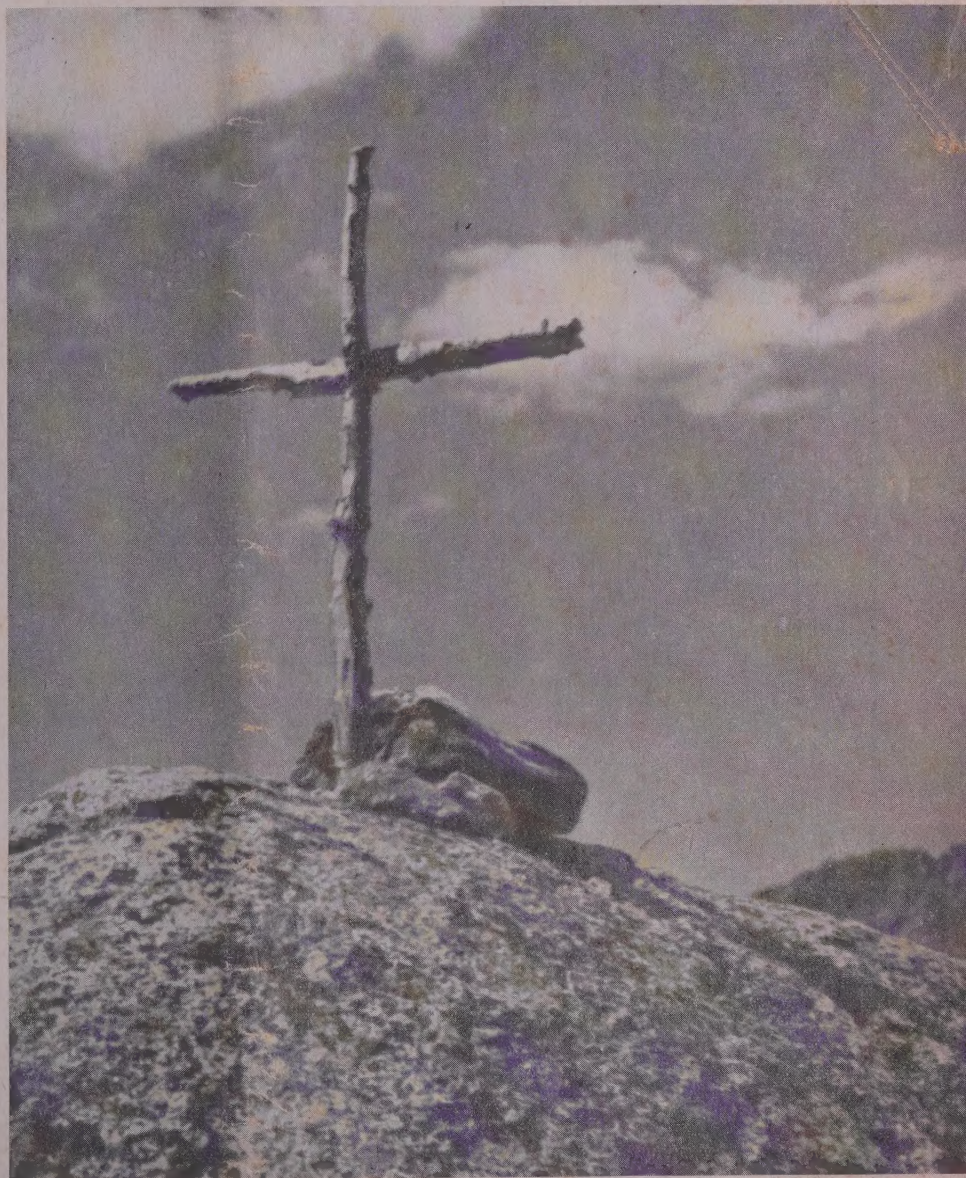
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Correction

TO THE EDITOR: The reports in THE LIVING CHURCH, describing the proceedings of the National Council, are generally so accurate as well as so full that I was disturbed to find in your last issue a statement attributed to me which is the exact opposite of what I actually said. Since the principle involved is a matter of some importance, I should like a chance to make a correction.

I was quoted as saying: "The National Council is not ready to fight and die for equal pay for men and women. We went into that in regard to salaries in the mission field some time ago."

What I actually said was: "The National Council is in no position to fight and die for unequal pay for men and women. With one temporary exception all our new payables for use in the mission field provide for equal pay for men and women."

(Rev.) J. T. ADDISON.

New York.

Union With Presbyterians

TO THE EDITOR: Last week I was spiritually exalted by a new vision that had come to us, a vision of two great churches with two great traditions joining hands in a common Christian life and worship. Moreover, I was sick at heart over the "Catholic" stubbornness of "high church" prejudice (being myself "broad and hazy") willing to pray for the unity of God's people but unwilling to do anything about it. I looked at the "Basic Principles Proposed" by the joint Commission for Unity and said: "Surely these are the things we have in common, that can unite us into one fold."

Today, I am not so sure. You see, I made a study of them. I talked them over with my people. I talked them over with the Presbyterians. And I find that we do not even agree in the "interpretation" of the basic principles. We will have to appoint a joint committee for a "basic" interpretation of them.

For instance, when it states that Confirmation is to be performed by a "duly authorized presbyter," I think of one duly authorized presbyter in a presbytery (who might after a period of trial even become a bishop with a Presbytery or a diocese), whereas they mean "all presbyters thus duly authorized."

Confirmation, in the basic principles, may be recognized as the "rite of the Church by which . . . grace is bestowed by the Holy Spirit" but to them it does not connect up with the "laying on of hands" in any way.

Again, it states that in the Holy Communion "bread and wine shall be used." But, they say, they are using "wine," for grape juice is "unfermented wine."

These may be minor points, but if the difference prevails here, what assurance have we that it does not prevail throughout. So, today, I am of the opinion that we ought to be careful. Let us "look before we leap." Let us not be "taken in" by statements that mean different things to both churches, and be sorry afterwards. Oh yes, I still have the "vision," but let's be careful.

(Rev.) DONALD P. SKINNER.

Bozeman, Mont.

TO THE EDITOR: I do not pretend to lecture the Bishop of Chicago on what he ought to believe about the Basic Principles, but I feel justified in criticizing the method he has chosen to secure their defeat. To threaten to withdraw into schism, which seems to be the plain meaning of his phrase "I cannot walk this way—nor shall I," hardly

adds light to the current discussions. He is entitled, of course, to make personal plans about what he shall do if the Principles are adopted. To make threats in public is quite another matter, and I believe entirely undignified and unhelpful. A discussion of the Principles on their merits would have been legitimate—even his duty. I believe great numbers of Churchpeople will deplore his adding vague threats of secession.

Incidentally, I should like to see a detailed answer given by some one to the article of the Bishop of West Virginia—which I cannot help thinking puts the matter plainly and exceedingly well.

(Rev.) JOHN MCGILL KRUMM.

New Haven, Conn.

Christ and the Spirit

TO THE EDITOR: Will you kindly permit me to make a further statement in reference to my book *Christ and The Spirit*?

While re-affirming my disclaimer and repudiation of the statement referred to in my letter printed in THE LIVING CHURCH of January 31st, touching our Lord as (pre-existent) Spirit, and also re-affirming my withdrawal of the other statement indicated in that letter, yet I feel that, in justice to myself, I ought to make a further statement as to my teaching, touching the fundamental doctrine of the Incarnation of our Lord.

In accordance with what is called the "communicatio idiomatum" (communion of properties) whatever is rightly predicated in relation to Christ, the God-man, in respect either to His Divine or to His human nature, is predicated of His One Person. Consequently, we can speak of Christ our Lord as Man, and predicate of Him the properties which belong to man—as creaturehood, etc., while at the same time acknowledging and affirming that He is *more* than man; even as Man, He is not *mere* man.

In the words of Richard Hooker: "Christ is a Person both divine and human . . . a person divine because he is *personally* the Son of God, human because he hath really the *nature* of the children of men."

(The heading at the top of the page from which this quotation is taken reads: "Christ's compound Person the Subject of all His Attributes"; the above is from "Ecclesiastical Polity," Book V., Chap. LII, sect. 3.)

I do not find, on further consideration, that I have said anything inconsistent with the Church's teaching concerning the "communion of properties" in the Person of Christ, or with faith in Him as our Incarnate Lord; but

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LETTERS

rather that this faith has been maintained throughout my book *Christ and The Spirit*, as throughout my other writings; so that, as I now gratefully recognize, I trust that I have been preserved from taint of heretical error or blasphemous assertion touching our Incarnate Lord and Saviour Jesus Christ.
(Rev.) WILLIAM S. BISHOP.
Washington, D. C.

Doctrine of the Real Presence

TO THE EDITOR: It is remarkable how easily an editor can, with a bit of printers' ink, even place a cathedral out of the pale of the Catholic Church. I am confident that Dean McCready, in requesting that the doctrine of the Real Presence shall not be taught in Christ Church Cathedral, referred to the modern cult of the adoration of the consecrated host.

As acknowledged by even Roman Catholic scholars, such adoration was unknown in the Christian Church for at least 1,000 years. Christ did not institute the Holy Communion for the worship of Himself, but as a means by which mankind may give true worship to the Father. In all the Liturgies of the Catholic Church, worship is addressed to the Father not to the Son.

He who in our humanity gave the only perfect worship, the one perfect sacrifice of His whole life, the perfect doing of the will of the Father, in the sacrament He instituted, makes it possible for us to offer our whole selves as a living sacrifice. Christ is the High Priest who not only leads His people in worship, but, through the impartation of His life to each and every recipient of the means of grace, makes it possible for us to give a living sacrifice. Not the sacrifice of lip service, but the doing of our Heavenly Father's will in our daily lives in every field of service.

Jesus in the Holy Communion is the food by which our souls are fed, and as the natural man cannot live and labor without food, so is it true that without the reception of Christ, who is the Divine Bread, the sons of God cannot increase in holiness, in fellowship with the Father. Christ in the Holy Communion does not bid us worship Himself, but declares Himself to be the Way—the only Way by which men can serve and please the Father.

"This is my Body"—"This is my Blood"—not to adore but to feed your souls. And I submit that from the beginning this was the doctrine of the Christian Church, everywhere and by all. The cult of the sacred heart, the adoration of Mary, and the adoration of the

You Write Your Own Ticket

The approach of Lent is a splendid period for spiritual introspection. Ponder some of these things in your hearts as you joyously (yes, JOYOUSLY) face up to The Episcopalian season of revival and discipline.

Who determines the trend and the end of our lives here? God? No, we do. Who determines whether it is to be an eventual Heaven or Hell for us in eternity? God? No, we do. How can you tell what way you're heading? Well, what kind of books do you invariably pick to read when alone? What kind of amusements do you seek when alone? What kind of thoughts do you think when alone? What kind of people do you *naturally* gravitate toward? Do you really love Our Blessed Lord, or is your attendance upon things spiritual servile, and from fear of consequences?

A fair answer to yourself to these questions will certainly give you the definite present trends of your life. You can clearly plot out the sort of destination you are headed for eventually by the ticket you are travelling on. Who wrote that ticket? God or you? YOU!

Can one change one's destination? Oh my goodness, YES! But you've got to WANT to. All around and about you, can't you feel the hundreds of influences which have been spread abroad through The Sacraments of Holy Church? Can you make your Confession and still want muck? Can you make a really good Communion, and still want the other thing? Can you kneel before The Blessed Sacrament and after a talk with Him, prefer the other thing? Can you mingle with those people who make you think of Jesus and Mary, and then still want those who make you think of and want the far country? Our Lord and His Holy Church are ever and forever in and about you to suggest routes, and plans, and schedules for a revised journey to That Blessed Country. But, you still write your own ticket. Where to?

Can we help you? We've had to re-write our own ticket, not once, but many times. Remember this, it's all in what you *really* want that counts, and Our Lord looks in the heart.

We have all the schedules here, things to cleanse and purify and to set alive and alight those purer cravings for Our Lord's and Our God's Holy Kingdom both here and there. And, we are definitely His disciples, so, if you want the good news in the simple way of lay-folk, perhaps you may find it through this business house which is only commercial-minded enough to make it live and work and grow for Him!

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LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and several in foreign lands. THE LIVING CHURCH has exclusive rights in the Episcopal Church to Religious News Service dispatches and is served by most of the leading national news picture agencies.

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STRICTLY BUSINESS

THE Rev. Franklin H. Spencer has been with THE LIVING CHURCH as a subscription representative for nearly five years. In that time he has travelled much of the United States introducing our publication to Episcopal families.

Recently Fr. Spencer started to work in the diocese of New York. He is receiving heartening coöperation, and for this I express public thanks. The coöperation of bishops and clergy is very necessary to the success of Fr. Spencer's work—as it is to the success of the work of THE LIVING CHURCH.

Fr. Spencer was in the Middle-west a few months ago. One rector wrote of him shortly afterward: "My regard for Fr. Spencer's work is even greater than it was, because I find that everyone who is at all interested in THE LIVING CHURCH subscribed to it when he was here."

I repeat this because it is typical of the comments that come to me about Fr. Spencer's work. There have been many. Without exception, rectors thank us for sending Fr. Spencer. To this I want to add my personal testimony. I've had a good many subscription representatives. I've never had another as satisfactory as Fr. Spencer.

* * *

ST. ANDREW'S Convalescent Hospital, 237 East 17th Street, New York City, is operated by the Sisters of St. John Baptist. Two weeks ago I spent a pleasant hour there with Sister Mary Barbara, superintendent. The institution deserves the help of interested Churchmen.

* * *

CATHEDRAL Choir School in New York City, now headed by the Rev. James Green, is proud of these former choir boys: Lanny Ross, Burgess Meredith, Burton Holmes, and Jack Newkirk. Newkirk was the first American ace to lose his life in the present war. He was brought down in China.

* * *

OLD-TIMERS: the Rev. W. S. Trowbridge, Fayetteville, Ark.; Mrs. W. B. Wallace, Highland Park, Mich.; Mrs. John Prout, Rensselaerville, N. Y.; the Rev. George G. Burbank, Richmond, Ind.; and the Rev. L. B. Richards, San Antonio—all have been with us 40 to 50 years.

* * *

B. B. BROWN of Richmond, Ind., writes: "I began taking THE LIVING CHURCH last year, and my interest increases in every issue. Really, Episcopalians don't know what they are missing when they don't subscribe to your fine magazine. What ever happened to those articles on Church Art?" Thanks for the plug, and the articles will be along shortly, says the editorial department.

Leon McCauley

Business Manager.

LETTERS

reserved host are not of the faith once delivered to the saints, but are modern inventions.

I am certain that Dean McCready believed with all his mind and soul in the Real Presence giving Himself to His people that they might be enabled to give themselves to the doing of the blessed will of their Heavenly Father.

(Rev.) ARTHUR R. PRICE.
New Orleans, La.

Editor's Comment:

We hope that our correspondent is right in his interpretation of Dean McCready's intention, and that those responsible for the legal aspects of the matter can agree with him. With regard to the second question If Christ is really present in the Blessed Sacrament, and if the Church has held to that belief all these years, as our correspondent concedes, we may safely assume that He has been adored in His Sacramental presence from the beginning. The suggestion that we are not supposed to worship God the Son has no such historical foundation.

Japanese Altar

TO THE EDITOR: I read with interest the Bishop of Arkansas' account of Japanese internment camps. One is touched by the spirit of their priest and his people. Yet one is chagrined that a Church as ours which purports to have so much individual and corporate wealth is not moved more quickly to help the situation in a concrete way.

It so happened that I was reading the financial reports of some parishes—some of them with a minimum of services and activities—yet with financial balances at the beginning of 1942 of from \$2,000 to about \$16,000. All of which went back into their general fund, or capital account, and much, if not all of it, for reinvestment towards the maintenance of themselves. In the meantime such priests as Fr. Yamazaki have to use blocks for candlesticks, "a sconce fashioned from an oil can," "an altar cross made from wood," "a font, a white enamel pan. . . ." Strange, isn't it?

All of us ought to implement our Christian principles now without talking too much about post war plans. Let stewardship, so sadly lacking, begin in the Church. Let the distribution of the gifts of God be less self-centered beginning with the Church.

(Rev.) RALPH E. COONRAD.

Philadelphia.

Editor's Comment:

Readers who agree with Fr. Coonrad have an opportunity to make their opinion effective with a contribution to our fund for an altar for a Japanese internment camp. The fund is only about half-way to its goal, and further contributions are greatly needed. (Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to the office of publication with notation "For Altar for Japanese Internment Camp.")

CHURCH CALENDAR

March

7. Quinquagesima Sunday.
10. Ash Wednesday.
14. First Sunday in Lent.
- 17, 19, 20. Ember Days.
21. Second Sunday in Lent.
25. Annunciation B.V.M. (Thursday.)
28. Third Sunday in Lent.
31. (Wednesday.)

WILLIAM LAWRENCE

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GENERAL

UNITY

Bishop Spencer Cautions Against
Divisive Reunion

Bishop Spencer of West Missouri has publicly stated his belief that it would be unwise to push unity proposals with the Presbyterians to a crisis, "thus splitting two Churches four ways and making worse disunity than ever before."

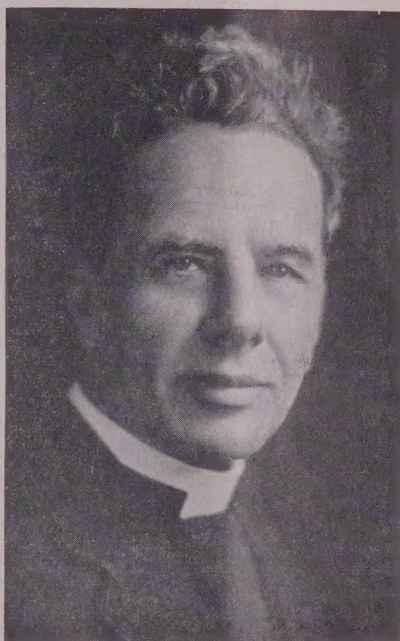
As part of his address to the annual diocesan convention of West Missouri held recently Bishop Spencer stated:

"We open the oldest of the Gospels and we see Jesus walking. He is walking across his Galilee, as we walk across our particular portion of West Missouri. St. Mark says, Jesus came into Galilee preaching the Gospel of the Kingdom of God. You will observe that he did not come preaching the Church. He came preaching the Kingdom. The Church will come later. Jesus will love the Church, establish it, and give His life for it. But only for the sake of that larger Thing; only that the Church may be the agent for bringing in the Kingdom of God. I am especially thankful for this, because it relieves me of the responsibility of detaining you with any discussion of organic Church unity, with special reference to the organic unity of his Church with the Presbyterian. I think our Lord is not passionate that the Episcopal Church and the Presbyterian Church should be organically one. When our Lord prayed for His disciples: 'That they all may be one: Thou, Father, art in Me, and I in Thee, that they also may be one in Us; that the world may believe that Thou hast sent Me,' He was not, I think, praying that they might be one in any particular Church, that is to say, that they might all be Presbyterians or all Episcopalians."

FURTHER STATEMENT

Feeling that the statement required more explanation and interpretation Bishop Spencer wrote in the February issues of the *Diocesan Bulletin*: "I fear this may have led some to believe that I do not want organic unity with the Presbyterians. I do want it very much. But I do not want it at the expense of trying to fuse two Churches together in an impossible unity, thus splitting two Churches four ways, and making worse disunity than ever before. The Commission on Unity does not want us to vote on this matter. It cannot be voted upon in General Convention. If we as Episcopalians voted it in at this time, the Presbyterians would vote it out."

"What are we then to do? Are we to despair of unity with the Presbyterians? Or are we to claim that unity which we



BISHOP SPENCER: "If we voted it in, the Presbyterians would vote it out."

have actually with them now, that is to say, our blessed unity in the Kingdom of God. Look at your Lord's Prayer again. Did our Lord pray: "Thy united Church come"? Or did He pray: "Thy Kingdom come"? We must not forget that that Person who once walked upon this earth, also once prayed on a hill top, not that an organically united Christendom might come upon this earth, but that the Kingdom of God might come upon this earth. As an innocent bystander, I was merely suggesting in the address that, inasmuch as we cannot have organic unity now, we should avail ourselves of the unity we do have, the only unity that we may ever have in our lifetime."

SOCIAL RELATIONS

Fair Employment Proposals
Presented to Manpower Head

Recommendations of 19 church and civic groups for strengthening the protection of minorities in war employment have been received for consideration by Paul V. McNutt, War Manpower Commissioner, and Attorney General Francis Biddle.

At a special hearing called by Mr. McNutt at the request of the president, the conferees expressly urged the restoration of the Fair Employment Practice Com-

mittee to independent status under the White House and recommended its removal from the War Manpower Commission.

While no formal action was taken, both Mr. McNutt and Mr. Biddle agreed to give the recommendations careful study.

Among the organization representatives who attended the hearing were:

Rev. Francis McPeck, Federal Council of Churches of Christ in America; Dr. Israel Goldstein, president, The Synagogue Council of America; Rt. Rev. Msgr. John A. Ryan, National Catholic Welfare Conference; Rev. Willard Johnson, National Conference of Christians and Jews; all representing the National Conference of Christians and Jews.

George Segal and Sidney Hollander, Coordinating Committee of Jewish Organizations.

Church Conference of Social Work

The Social Task of the Church in War Time will be the theme of the 14th annual conference of the Church Conference of Social Work to be held this year in three regional sessions. The first meeting is scheduled for March 8th to 10th in New York City, according to Dr. L. Foster Wood, secretary.

The Church Conference of Social Work is sponsored by the Federal Council of the Churches of Christ in America and is an associate group of the National Conference of Social Work.

The three-day session in New York will deal with such problems as The Church and Minorities; The Church and Post-War Reconstruction; Industrial Democracy in the Post-War World; The Church's Responsibility in Community Planning; Emotional Needs of Children in War Time; Care of Children of Working Parents.

Included among the list of speakers are Bishop Tucker, Dr. Eduard C. Lindeman, professor of Social Philosophy, New York School of Social Work; Clarence E. Pickett, executive secretary, American Friends Service Committee; Caroline B. Zachry, director, Bureau of Child Guidance, New York City Board of Education; and the Rev. Dr. Frederick E. Reissig, executive secretary, Washington Federation of Churches, Washington, D. C.

The second and third regional sessions of the Conference will be held in St. Louis, April 12th to 16th, and Cleveland, May 24th to 28th.

President of the Church Conference of Social Work is the Rev. Dr. J. R. Mutchmor, secretary of the Department of Evangelism and Social Service, United Church of Canada.

LAYMEN

Brotherhood of St. Andrew Celebrates Washington's Birthday

Responding to the slogan, "A Man at the Altar for Every Man at the Front," about 2,000 men and boys of the diocese of Long Island assembled in Brooklyn on Washington's Birthday for the annual Corporate Communion and breakfast sponsored by the Brotherhood of St. Andrew. Each worshipper wore a badge bearing the name of the man in the armed forces whom he was remembering at the Altar. The spiritual bond thereby established with the men at the front received material confirmation later in the morning when each participant wrote a personal letter to the man he was representing. The Holy Communion was celebrated in two churches, Holy Trinity and St. Ann's. The breakfast after the service was held, as in

eral Ottman NYNG, and six Army and Navy chaplains serving in the diocese.

ALBANY

Rectors and laymen of the diocese of Albany observed Washington's Birthday with a Corporate Communion and breakfast, held this year at St. Paul's Church. The address at the breakfast was made by the Rev. George B. Gilbert, rural missionary in Connecticut.

Archdeacon Hastings read a letter from the Governor of the State, the Hon. Thomas E. Dewey, addressed to Bishop Oldham with the Governor's regrets at his inability to attend the service. Governor Dewey dwelt on the need in war-time of reliance upon the spiritual. He said:

"Today, when each moment sees another man-made foundation crumble, old as well as young must reach for the sustaining hand of religion for help. At a time when a war atmosphere affects the moral

presided at the breakfast and read a telegram from the men similarly gathered in the diocese of Long Island. The Rev. Charles D. Broughton, president of the standing committee asked the blessing and pronounced the Benediction. At the speakers table also were John K. Walker, who introduced the speaker, Dean Pardue, and F. A. B. Wenk, treasurer.

WASHINGTON

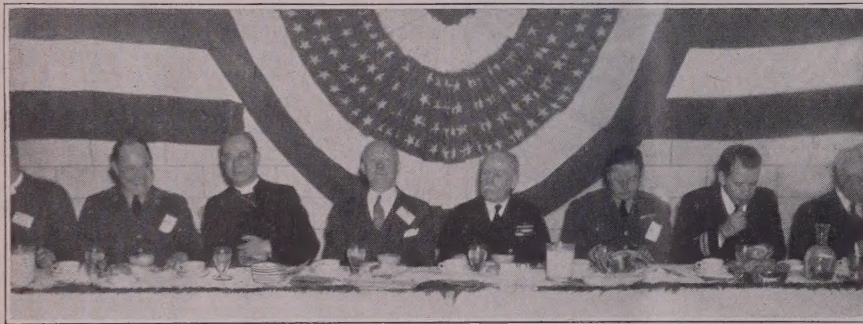
The Hon. Walter Nash, Minister to the United States from New Zealand, appealed to 216 men and boys of the Brotherhood of St. Andrew representing 30 parishes in the Washington area "to remember that our enemies are the sons of God and that there is no hope for the world except insofar as we plan for the good of all peoples" in an address made after the 16th annual Corporate Communion at the Washington Cathedral on February 22d. This address and one delivered by the Rev. A. T. Mollegen, assistant Professor of Christian Ethics and New Testament at the Virginia Seminary, were the feature of the breakfast following the early Communion service, where the celebrant was the Rev. Dr. Charles T. Warner, rector of St. Alban's, Washington. Illness prevented Bishop Freeman from being present. Assisting Dr. Warner were the Rev. Edward R. Welles, rector, Christ Church, Alexandria; Rev. Nathaniel C. Acton, rector, St. Andrew's, College Park, Md., and chaplain of the Potomac Assembly of the Brotherhood; Rev. George F. Tittman, rector, St. Mary's, Arlington, Va.; and Canons C. W. F. Tittman and W. Curtis Draper jr., of the Cathedral staff.

Among those presented at the breakfast were Captain W. S. Jameson, RN, Naval attaché at the British Embassy; Hon. Noel Hall, Minister from Great Britain to the United States; John McMillan, Secretary of the Australian Legation, and Congressman Mike Munroney of Oklahoma.

The Rev. Mr. Mollegen said that he was very conscious of the fact that such a service as that held by the men of the Church on February 22d was truly great and full of the might of male devotion. In making our Communion "we recalled the mighty acts of the Great God, and the mightiest of all—the birth, life, sacrifice, death, and resurrection of the Son of God. The gap in our worldly life and the divine life is closed by the Cross with which Christ reconciled the world to Himself."

In speaking of the prayers that had been said for our enemies, Prof. Mollegen declared, "Such a fellowship as we have experienced this morning transcends the world." In discussing the end of the war, the speaker called upon Brotherhood men to be missionaries in every meaning of the word. "When we win we shall have the power of the world in our hands. There is no system to guarantee the use of power. Our country must learn to use power responsibly, for it brings temptation of its misuse. From the Church men must go forth to lead the world in the ways of peace."

In addition to the 24 parishes in the diocese of Washington, six parishes from across the river in the diocese of Virginia had representatives present.



LONG ISLAND BREAKFAST: At the speakers' table were General Ottman, Bishop De Wolfe, Mr. Leggs, Admiral Belknap, and six Army and Navy chaplains stationed in the diocese.

former years, in the Grand Ball Room of the Hotel St. George. Principal speakers were Rear Admiral Reginald R. Belknap, USN, retired, and Bishop DeWolfe of Long Island. William F. Leggo, president of the Brotherhood of St. Andrew in Long Island, was chairman of the mass meeting.

William Leggo, president of the Brotherhood in Long Island, presided, and read greetings from other similar services being held in various dioceses. A feature bringing great applause was a message from one of our Army camps in Africa, where the Army Brotherhood was observing the same occasion. Bishop Stires, retired Bishop of Long Island, sent his greetings to the assembled men and boys.

Rear Admiral Reginald R. Belknap, retired, USN, spoke on the necessity of firm religious foundations for our post war society.

Bishop DeWolfe, in his address, emphasized our blessing of the Altar as the center of certainty amidst the uncertainties of present world conditions. "We must have a belief in Jesus as God, in His Church as His Body on earth, and in His ministry as carrying the Gospel and Sacraments with authority." He asked all laymen of the diocese to do three things to advance Christ's Kingdom—"have a reason for the faith in you; work with a zeal which no amount of hardship or obstacles can dim, and worship regularly as Christian witnesses."

At the speakers' table were also Gen-

values of the home and Church, it is more important than ever that we strengthen the spiritual influence of religion.

"We have the material strength to forge ahead to the victory which, with God's help, is to be surely ours. Let us have the moral fortitude and the spiritual faith as God-fearing men and women to make that victory count for a better world when the blessings of peace descend upon humanity again."

WESTERN NEW YORK

Two hundred and forty men and boys received Communion at the third annual diocesan men and boys Corporate Communion in St. Paul's Cathedral, Buffalo, N. Y.

Headed by men carrying the American and Church flags the group marched two by two for several blocks through the downtown section to a hotel for breakfast. John Milton Potter, president of Hobart College, Geneva, N. Y., spoke on the layman's responsibility for expressing his religion in all his contacts day by day.

The Very Rev. Austin Pardue, noted preacher and radio speaker, was the celebrant, assisted by Canon William E. Bowker of the Cathedral staff and the Rev. J. Jay Post, rector of the Church of St. Mary's on-the-Hill.

The singing was especially inspiring in these days of man-dearth in choirs.

Diocesan president Joseph F. Meyer

EPISCOPATE

Bishop McKinstry Returns to Duties

Bishop McKinstry of Delaware has returned to his duties after several months' absence recuperating from a severe attack of influenza. Acting upon the advice of his physicians, Bishop McKinstry early in December went, first to South Carolina, and then to Florida, where he remained until late in February.

ORTHODOX

Unity Among American Groups

An effort is under way in Lansing, Mich., to unite the Syrian, Ukrainian, Macedonian, Bulgarian, Russian, and Greek population in a single parish, under the direction of the Rev. Francis Donohue of New York City.

Hope was expressed by Fr. Donohue, personal representative of Archbishop Athenagoras of the Greek Orthodox archdiocese and Bishop Bohdan of the Ukrainian Orthodox Catholic diocese of New York City, that the traditional orthodoxy of these separate groups would lend itself to unity, particularly in view of the necessity of "insuring preservation of the Orthodox faith" among the younger generation.

INTERCHURCH

Roman Catholics Join in Coöperative Enterprise

Churches of five communions in Swedesboro, N. J., are sharing in a co-operative movement which is rousing much community interest, according to a statement from the Rev. Parker F. Auten, rector of Trinity Episcopal Church, to the National Council Department of Promotion. Clergy representing the Baptist, Episcopal, Methodist, Presbyterian, and Roman Catholic Churches got together recently, organized a ministerium, and elected Mr. Auten president.

Results reported include two daily vocation Bible schools, held in three churches; religious weekday instruction on released public school time; a weekly sermonette in the local newspaper, contributed by the clergy of the various communions in turn; organization of a leadership training school with an enrolment of 55; organization and promotion of a Church Loyalty Month.

During Church Loyalty Month, the clergy visited every home in the community, which has a population of over 2,000, and distributed literature. Organizations of every sort were addressed on the subject of church attendance and support. There was no solicitation for money.

During the month a special community service was held in the First Baptist, St. Joseph's Roman Catholic, Bethesda Methodist, First Presbyterian, and Trinity Episcopal churches. The Roman priest, according to the National Council Department of Promotion, attended the special service at Trinity, and members of his congregation attended all the services,

which were the regular services of the church visited. Literature distributed listed time of services of all the churches.

Mr. Auten says the combined effort has roused much new enthusiasm for religion,

resulting in better congregations and increased activity in all Church enterprises.

Trinity Church is 150 years old. It was originally established as a Swedish Lutheran church.

Everyday Religion

Spiritual Pitfalls in War Time

I. Busyness

LENT comes to us this year with an urgent call—a call that is in grave danger of being unheeded amid the rush and clamor of wartime life.

There are more jobs to be done than there are hands to do them. In our all-out war effort, everyone—the soldier, the school-child, and all the varied individuals and groups between—is spending long hours in exhausting activities. If a man or woman has a little spare time, it is spent in volunteer activities. Our minds are assailed by war news and by the problems of our domestic economy now and the structure of the world to come. Even buying groceries and meat takes many times as much planning and effort as it did in peacetime.

"Be still and know that I am God." Where are we to find stillness in times like these? And how are we to justify our stillness when a little more time, a little more thought, a little more work on the duties and problems of the world around us is so urgently needed.

The finest football player I ever saw was not a particularly large man. He walked with a slouch, and while the other men were slapping each other on the back, shouting and tensing themselves for the beginning of the next play, he stood with arms hanging loose, knees sagging, head drooping, as if he were half asleep. Getting under a kick, he would appear to wake up a little and shamble to the proper spot. Then, in a split second's time, his arms would shoot out for the ball, his legs would begin churning, and he would rip down the field like an incredibly agile express train. He played every minute of every game, through the season. The secret of his power and his stamina was relaxation: a muscular stillness that remained unbroken till the precise instant of action.

Under his skin, as he relaxed, the blood carried nourishing food and air to those still muscles, building them up quietly for their astonishing burst of power. This was not the artificial stillness achieved by muscle working against muscle, discharging poisons into the system and dissipating their own energy. It was a real interior quiet, attainable only by a disciplined mind.

Spiritually, as well as physically, the truth holds that it is our waste motions, rather than our effective ones, that exhaust us. Spiritually, as well as physically, we must cultivate quietness in which

our resources can be built up against the call for an expenditure of power. And the third principle of physical quiet holds also: we must discipline our souls to a quiet that is genuine, in which cross-currents of effort do not wear each other down.

This Lent the danger of "busyness," of exhausting our spiritual resources in a multitude of activities, is especially acute. Every job seems too important to be sacrificed to the demands which Lent makes on our time for reading, for attending services, for prayer. Perhaps we have considered our work so important that we have stolen from the time we should give to these things every day. If so, we are weakening our spiritual resources, and sooner or later must pay the penalty in depression, fatigue, or despair. If we are to gain the spiritual strength we need in this day of crisis, we must eat spiritual food and breathe the air of heaven.

In the first place, our activity—even our Church activity—must be curtailed enough so that sufficient time is available for prayer and worship. In the second place, like the relaxed football player, we should be ready to empty our minds and our emotions whenever there is a moment in the course of our work, or even perhaps a pause in conversation, and allow the healing and strengthening power of God to flow in.

How can this be done? By speaking to God, and then waiting for Him to speak to you. I find that a fragment from a psalm or hymn comes out naturally: "Fairest Lord Jesus!" "O holy Father!" "Like as the hart desireth the waterbrooks, so longeth my soul after Thee, O God." "Blessed be the Lord my strength." "The Lord is my Shepherd." In fact, when someone uses the name of God in an oath, you can sometimes take that same oath and make it a prayer.

There is nothing impossible, nor even especially difficult, about this. A man who is in love will often seize spare moments to think about his sweetheart. When he is with her, in the presence of others, a quiet smile or a touch does not interrupt the course of the conversation, but it transfigures both lovers. If we are to love God as we should, we must be, similarly, in love with God. Think of Him often, seek contact with Him often. From that contact springs immeasurable joy and power.

HOME FRONT

Fr. Hilbish Serves As First Chaplain of CAP

The Rev. H. P. Hilbish, priest in charge of the Church of the Good Samaritan, Oak Park, Ill., has been appointed the first "sky pilot" of the Civil Air Patrol. He is attached to the Illinois Wing Headquarters with the rank of captain. He enlisted as an observer in the Sterling squadron last August.

Fr. Hilbish served during his high school and college days in the Illinois National Guard. He was also commandant of the Dixon Military Institute for two years. During the last war he was a captain of the Home Guards, and also connected with the American Protective League, which worked with the Federal Secret Service.

The late Bishop Stewart of Chicago ordained him to the priesthood eight years ago. His ministry has been spent largely in the diocese of Chicago, where he is secretary of the Forward Movement commission of the diocese.

United Nations' Chapel

By JOHN CROCKETT

★ On the eve of George Washington's Birthday, the historic bells of Old Christ Church, Philadelphia, announced the opening of a colorful service of dedication of the United Nations' Chapel.

In this national shrine, founded in 1695, a symbol of the faith of our colonial leaders who worshipped there, and prayed for the preservation of human freedoms; a new chapel, a portion of the old church, was set aside for "the use of those who enter the Church to pray for relatives and friends in the armed forces of the United Nations, and for the winning of a just and righteous peace."

The mayor of Philadelphia, members of various civic and cultural societies, color guards of the U. S. Navy and the American Legion, and many clergy were present at the service.

More than 20 distinguished representatives of the various nations, united with the United States in a common cause, took part in the service. Each presented the flag of his native country which was placed in the new shrine as a symbol of all the nations who struggle and pray for those same human rights for which our fathers fought.

Bishop Hart, a chaplain in the first World War, and also in this war, spoke about the place of flags in the church, and said, "Our flag and every flag is judged by the Cross." Facing the representatives of the United Nations, he warned that "unity for peace is infinitely different from unity for war," and urged that plans for the future peace be realistically faced now.

This unity service was a testimony of the future possibilities for unity among the nations of the world if all would kneel together before the Prince of Peace.

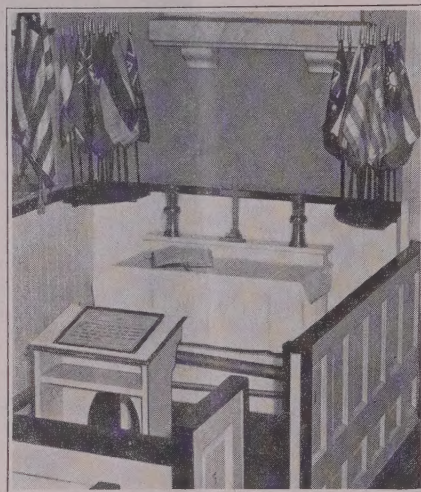
Before the blessing of the prayer corner, the rector, the Rev. Felix Kloman, read

this greeting from President Roosevelt:

"I am glad to hear of plans to dedicate within the historic fabric of Christ Church, Philadelphia, a 'United Nations' Chapel' for the use of those who wish to pray for relatives and friends now serving in the nation's armed forces, and for all the United Nations."

"The war has quickened our sense of reliance on spiritual values and emphasizes anew the dependence of all humanity on the everlasting reality of religion."

"It is well that you are establishing a new sanctuary which will be a haven of



Philadelphia Record
UNITED NATIONS' CHAPEL: "For the winning of a just peace."

peace to all, and a place of comfort to those who mourn."

After Bishop Hart blessed the shrine, which is placed under the colonial stained glass "patriots' window," and now decked with the flags of the United Nations, soldiers, sailors, and visitors of many lands remained kneeling, while all joined in singing a beautiful vesper hymn, "For Passing Souls."

One felt a sense of reverence for our nation's historic past, and the opportunities for the Church and nations in the future, as he saw the faces of the men of many countries, black and yellow and white, singing together the final hymn, "Our Father! Thy dear Name doth show the brotherhood of man."

Spineless Christians

Leadership in the post war world must come from the churches, but it cannot come from spineless churches made up of spineless Christians, the Rt. Rev. Wallace E. Conkling, D.D., Bishop of Chicago, said February 28th in an address on the Church of the Air, broadcast by the Columbia network.

"Where is power to come to prevent present selfish groups from rising to grasp peculiar advantages?" the Bishop asked. "Where is the voice that will be lifted with boldness to demand that we incorporate into the life of the post war world

the purposes and ideals for which we now profess to fight? Where is the courageous leadership to keep us true to accomplish the full purposes for which our sons are dying?"

"Such leadership must come from the churches and they must give it fearlessly and steadfastly."

Bishop Conkling said not a few people look upon religion as a matter to be reduced by labor and mind saving device and they leave the major portion of it to service men as they do the servicing of their automobiles.

"Such a one will go to church occasionally," he continued. "His name is on the rolls. He contributes money; often regarding it as paying dues. He is called church member and a Christian. Probably no one is bold or honest enough to tell him the truth."

Portland, Ore., Churches

Coöperate With War Effort

Portland, Ore., churches have begun two new enterprises in coöperation with the war effort; one a recreation room for soldiers and cadets, the other a day nursery for children of women engaged in war work.

All Saints, Portland, has fitted up a large basement as a recreation center, with fireplace, comfortable chairs, writing desks, ping pong tables, and other game equipment. A renovated store just across the street is used as a dormitory for 100 meteorology cadets being trained at Reed College, so the recreation room was immediately popular.

Trinity Church, Portland, is making sure that women who go into industries may know that their children under school age are receiving good care in their absence. Volunteers operate the day nursery from 7:30 A.M. to 6 P.M. The Wilcox Memorial Hospital Auxiliary contributed equipment and assisted in organization plans. The Junior League gave money for supplies, and Trinity Church supplies free room, heat, and light.

Charges are made in proportion to the income of the parents in the war projects. If both parents are employed the fee is higher than if the mother is the sole support of the child.

JAPANESE-AMERICANS

College Students

Nine Episcopal students from the Minidoka relocation center at Hunt, Idaho, are attending colleges or universities in other parts of the country, while their families remain at the center. They are: Jim and Marion Mizuki, Washington State College; John and Masao Shigemura, John Yoshida, Carleton College; Kiyoko Kikuchi, Doane College; Andy Morimoto, Graduate Faculty School of Social Research, New York; George Fujimoto, Converse Memorial Laboratory, Harvard University; Frank Fujimoto, University of Nebraska.

ENGLAND

Roman Primate Receives Last Rites

The Most Rev. Arthur Cardinal Hinsley, 77, Archbishop of Westminster and primate of the Roman Catholic Church in Great Britain, is seriously ill and has been administered the last rites of the Church. He also received the papal blessing from the apostolic delegate, Archbishop Godfrey. It has been announced that he suffered heart attack at his country home in Buntingford, Hertfordshire.

British Council Approves Beveridge Report

In a statement on the Beveridge Report, the executive committee of the British Council of Churches says:

"We believe Christian people should and will welcome the proposals of the Beveridge Report as being in accord with Christian principles. The proposals embody the principle of social solidarity in that they both require from the individual a contribution to his own security and call upon the more privileged members of the community to take a larger share in lifting the burden of insecurity which modern industrialism has laid on a section of their fellows. They thus express a new sense of community and should be supported by all who believe that we are 'members one of another.'

"We do not concur in the view that what the Report proposes would sap the springs of initiative and enterprise, believing rather than insecurity is in general more deadening than a reasonable measure of security."

The statement by the Council then discusses the importance of other dangers besides social insecurity and deals especially with the problem of "enforced idleness."

Men need not only to be freed from want but also to be occupied in useful and significant work if their moral natures are to be satisfied. Freedom from futility is as important as freedom from want. The social insurance plan points to a planned social order; and "the further we move in this direction the more vigilant do we need to be as to the extent to which the inner and outer liberties of men, whether as individuals or in groups, are imperiled or enhanced."

"We believe," continues the statement, "that the threat to liberty incident to a planned economy will be less in proportion as industry is recognized as an instrument of larger human purpose and organized in direct relation to it. This means that the personal aspect of industry must be held in view, no less than its material aspect and the quality of life no less than economic security or financial gain."

Church Leaders Ask Prayers For Russia

A call for special prayers of intercession for Russia on Sunday, February 21st, was jointly issued by Dr. William Temple, Archbishop of Canterbury, and the Mod-

erators of the Free Church Federal Council and the Church of Scotland.

The joint statement declared:

"When we are watching with grateful admiration the achievements of the Russian army it is natural and right that people in this country should find some means of paying tribute to such brave allies. In association with that tribute Christians will wish to pray for the people and Church of Russia.

"We suggest that on February 21st, as we pray for our nation and its allies, special intercession should be offered for Russia, for its Church, its whole people, its armies, and for all who suffer in heroic resistance to the aggressor."

In a separate statement, Arthur Cardinal Hinsley, leader of Britain's Roman Catholics, said:

"By direction of the Pope we pray publicly every day, especially for Russia. The heroic defense of her people against violators of their country adds intensity to our petitions."

Social Disease Stand Criticized By Archbishop of Canterbury

That the Church in England is taking an increasing interest in social problems is evident in the criticism of the Archbishop of Canterbury in which he takes both the Church and the government to task for failing to tackle the problem of social disease adequately—from the moral standpoint.

Addressing the Central Council for Health Education, the Primate said: "The root of the trouble is the treatment of what is primarily a moral problem as if it were primarily a medical problem. What is primarily a moral problem with a medical aspect is being treated as if it were primarily a medical problem with a moral aspect.

"There is a great evil and menace to be met. Let me, on behalf of the Church, publicly acknowledge the great sin of omission. If we criticize the government for tackling matter in what we think is a wrong way, we must acknowledge our own failure hitherto to tackle it the right way."

NORTH AFRICA

New Bishop

The Rt. Rev. G. W. Wright, Bishop in North Africa, has recently resigned his see and the Archbishop of Canterbury has nominated the Rev. G. F. B. Morris, rector of Illogan, Cornwall, as his successor.

The diocese of North Africa comprises Morocco, Tunisia, and Algeria, as well as Madeira and the Canaries. The eastern boundary of the diocese runs, roughly, where the 8th Army is now fighting on the borders of Tripolitania and Tunisia. Dr. Wright, who was consecrated Bishop of Sierra Leone in 1923, was appointed Bishop in North Africa in 1936. The new Bishop was for many years a missionary in Africa, from 1922 to 1932 in Uganda, and from 1932 to 1940 in Morocco.

NORWAY

Church Department Again Issues Peace Feelers

The Church Department of Norway's Quisling Government has again issued peace feelers in an apparent effort to appease the unyielding anti-Nazi Provisional Church Council.

The German-controlled Oslo press headlined a message from the Church Department "inviting" the Norwegian clergy and laity to help establish peace and order within the Church "despite the attempts of their so-called leaders to keep the conflict alive."

"Once more," said the message, "it has become necessary to state that the Church Department never has, and never will, endanger the church's inner life and God's word."

The Church Department promised that clergymen would be allowed to continue their ministry, provided they do not antagonize the state.

Similar privileges, it was said, will be extended to the dismissed bishops should they agree to assume a "correct" attitude toward the authorities and to forego some of their former pastoral duties.

The message concluded by expressing the hope that the "forces of good" might join in making 1943 a "peaceful and positively edifying year." It was in sharp contrast to a highly derogatory article appearing in one Oslo paper which accused the opposition Norwegian clergymen of "running errands for Communism."

Two More Clergymen Expelled

Two more Norwegian clergymen have been expelled from their parishes by the Quisling authorities.

One of them, it was learned, was dismissed because he refused to surrender church records to Lars Froeyland, Quisling-appointed bishop of Oslo. He has been ordered to leave for Finmark, in Northern Norway.

The second clergyman, already expelled from his own parish, was banned from his place of exile when he took over, without permission, the duties of the regular pastor who had been arrested by the Gestapo.

Quisling Catechism Is Ordered Used in Schools

Norwegian schools have been ordered to use a catechism written by Sigmund Feyling, Secretary of State in the Quisling government, in place of the one approved by the Primate of Norway, Bishop Eivind Berggrav.

The Feyling catechism interprets the Fourth Commandment as demanding obedience to the "Fuehrer" and the State government, and declares that to resist one's superiors or government officials is to "stand against God."

Emblazoned on the cover of the book is Premier Vidkun Quisling's "sun cross" or personal swastika.

The Lambeth Conference and the Ministry

By the Rt. Rev. Edward L. Parsons, D.D.

Retired Bishop of California

THERE is no doubt that the fellowship and close association of the Churches of the Anglican communion has been a source of deep satisfaction to us in America. We have felt that it has real significance for the future unity and structure of the Catholic Church. We have felt that it has real influence in the strengthening of those underlying bonds without which there can be no unity among the nations. It is for such reasons that the attitude of the Lambeth Conference on Church and social problems has, especially of late years, seemed important. The Conference has no legislative authority. It is not a church council. Its resolutions and decisions are for the guidance of its members and of the Churches in which they are bishops.

This paper asks what guidance the Conference gives us on the one particular problem of the ministry, among the many which face us in the effort to achieve unity.

Consideration of the matter of unity does not begin until the second Conference in 1878 and the slight attention given it at that time is apparently largely prompted by the Vatican decrees of 1870. Over against the claims of Rome, the Conference states the principles on which the Church of England reformed. "The Holy Scriptures as the ultimate rule of faith," "The Ancient Catholic Creeds," "The Apostolic Order of Bishops, Priests and Deacons," liberty of "particular or national Churches," a Prayer Book, no rigid uniformity—all are noted; but except for some questions asked and a committee suggested to deal with Moravian Orders, no action was taken.

CONFERENCE OF 1888

The next Conference, 1888, is made notable by the publication of the Quadrilateral, already proposed by the Bishops of the Episcopal Church, meeting in 1886 in Chicago. From that date all discussions of unity in the Anglican communion have undoubtedly taken the Quadrilateral as their starting point. The interesting story of that pronouncement must be passed. Its terms are well known although often forgotten. They recall the statement of 1878 to which reference has been made:

1. The Holy Scriptures of the Old and New Testament as "containing all things necessary to salvation" and as being the rule and ultimate standard of faith.
2. The Apostles Creed as the Baptismal symbol and the Nicene Creed as the sufficient statement of Christian faith.
3. The two Sacraments ordained by Christ Himself—Baptism and the Supper of the Lord, ministered with unfailing use of Christ's words of institution and of the elements ordained by Him.
4. The historic episcopate locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of His Church.

Now the first thing for our purpose to note is that there is a distinction between faith and order. In 1930 the Committee on Unity noted that some hold the two as inseparable; but the Conference has apparently never so regarded them. It regards "order" as of the same character as the sacraments, a part of the things which express the Church's life. A Christian accepts the sacraments. The Church leaves him free in the matter of their interpretation. This I think is quite clear in the American statement as well as in the Lambeth Committee report. In the former the bishops stated that they must hold fast to the Apostolic order since they believed it to be "part of the sacred deposit committed by Christ and His Apostles to the Church." In the latter the Committee, noting the larger degree of doctrinal unity than is commonly supposed, adds, "but that even in respect of *Church government* (italicized to make matter clearer), many of the causes which led to secession had been removed and that both from deeper study and from larger historical experience, there was in the present day a greater disposition to value and accept the ancient Church Order." The Conference itself neither in its Encyclical Letter nor in its Resolutions goes further than this. The historic episcopate is the ancient Order, concerns government, is part of the discipline of the Church. There is not a suggestion that if the institution is accepted there must be accepted with it any particular doctrinal interpretation.

Church unity takes a small place in 1897 although the wise and temperate Committee report quotes de Maistre's word that the English Church was endowed with a quality analogous to that possessed by chemical *intermèdes* of combining irreconcilable substances. The Quadrilateral is reaffirmed but not further elucidated. There is a hopeful outlook upon the prospects of reunion. There is a Committee report on Swedish Orders which however is important for the issues it raises as to "form" and "intention" in ordination. For our purposes the question seems to be whether the Swedish Church intended to continue the uninterrupted succession of the historic ministry as ordinarily understood. In 1908 the Committee report notes the unsatisfactory term used for two centuries for the presbyter, "preaching (prophetic) office," but changed in 1894 to "priestly office." Of "intention" there is no doubt. The service implies a life-long office. The bishop is invested with mitre, cope, and staff; the priest with chasuble. But again the question implied in both these reports is whether you are continuing a ministry which does the things which the historic ministry has always done.

SUGGESTIONS OF 1908

In 1908 important suggestions are made. A resolution (75) supplemented by the Committee Report, points out the possibilities, particularly with Churches like the

Presbyterian which have been careful as to form and intention in ordination, of consecrations to the episcopate (as in 1610) *per saltum*. The Report speaks of the period of transition and the expectation that "in process of time the two streams of Christian life would mingle in the one Church, strengthened by the benefits which each of those contributory streams would be able to bring to the other." That is of course the fundamental principle of the Basic Principles proposals. The same principle is suggested in connection with the Moravians—a Joint Ordination which would ultimately bring the two bodies together.

1920 AND 1930

But again there is no suggestion that the historic ministry must be accepted with a doctrinal interpretation. Reference is made to the Preface to the Prayer Book Ordinal which, it is to be noted, is historical. These orders are to be perpetuated to do the things which they have always done. That is a principle familiar to us in our ordinary Church life. Whatever doctrinal interpretation they attach to it, all priests in the Episcopal Church do the same kind of things. They all intend to do what Christ would have done. Differences lie not in the things they do: but in their interpretation of them. But that the Lambeth Conference is concerned with the doing of the things and not the interpretations comes clearer as we turn to the meetings of 1920 and 1930.

The Conference of 1920 was notable because of the great "Appeal to All Christian People." The spirit of it is well expressed in the Encyclical Letter to the people of the Anglican Communion. The Bishops declare that terms of reunion must be judged not by the claims of negotiating communions but by the ideal of the Church "as God would have it to be." The diversity of Christian life must be recognized. Not by uniformity but "by rightly using their diversity" can Christians come together. Then in the Appeal the terms of the Quadrilateral are rephrased. It is emphasized that the Nicene Creed is the "sufficient statement of the Christian faith" and the two sacraments express the corporate life of the whole fellowship.

For the fourth term we have a "ministry acknowledged by every part of the Church as possessing not only the inward call of the Spirit, but also the commission of Christ and the authority of the whole body." The episcopate is then presented as "the one means of providing such a ministry." History, present experience, and the special relation of the episcopate to unity urge this. The spiritual reality of non-episcopal ministries is recognized and the bishops declare their willingness to receive such commissioning as would commend their ministry to the non-Episcopal Churches.

They also point out, and this is expanded in the Report of the Committee on Re-

union, that the episcopate should be "constitutional" and in keeping with the ideal of the Christian Family in the title Father-in-God.

These positions are developed further in the 1930 Conference and we may follow them out and then turn back to some other considerations. That Conference was predominantly concerned with the "South India plan," the proposals to bring about a union in South India of the three chief Churches working in that area: the Anglican, the United, and the Wesleyan.

But Conference and Committee Report preface discussion of the South India plan by an exposition of various fundamentals. The Anglican contribution to any united Church lies in the historic episcopate. It is commended on the ground of history, is historic "in a sense in which no other can ever be." By the end of the second century by a process of adaptation and growth it had approved itself. "The life of the Spirit had found it the most appropriate for the function it discharged." Here you have Hooker in modern dress. The bishop's functions are detailed as having continued through the ages in spite of "feudal lords" and "spiritual peers." Superintendence, unity in the Eucharist, ordination, safeguarding the faith, administration of discipline are noted.

All that follows, all the discussions of South India and Persia and the rest are but illustrations of these positions. On the principle of "economy," other ministries may be recognized during the transition period. Permission may even be given to receive communion from non-episcopally ordained ministers under carefully defined conditions (Res. 42). The significance of that resolution in its relation to the spiritual reality of the non-episcopal ministries should not be overlooked. Consecrations to the episcopate *per saltum* are undesirable but not invalid when the goal is unity. Confirmation on account of the variety of practice through the centuries need not be insisted on as a prerequisite. Presbyters assisting at the consecrations of the bishops at the beginning of the process of uniting have a symbolical and spiritual meaning. They thus pass on to the episcopate authority hitherto theirs. Upon the continuance of such participation the Conference does not look with genuine approval. Confusion arises because the presbyters would not be taking part as consecrators. To these judgments in the Committee Report the Conference gives its "general approval."

DEFINITIONS

If now we turn back to the consideration in these Conferences (1920 and 1930) of relations with Episcopal Churches, we discover certain important additions to the definitions of the ministry. After tentative approaches in 1920 and earlier, in 1930 a distinguished group representing the Orthodox Churches came to Lambeth. Discussions were held. Questions were raised and answered. For our purpose the one important point, since of course there was no difference on the functions of the ministry, was the question, "Does the Anglican Church agree that Holy Orders is a *mysterion* and that in its succession it is a link with the Apostles?"—one doctrinal, one

historical question. The answer to the latter, says the report, lies in the preface to the Ordinal. On the former it is clear that while the Church uses sacrament "in a special sense" of Baptism and the Eucharist, the whole Ordinal makes clear that ordination "is the outward and visible sign of a spiritual gift." It is what we ordinarily call the "grace of orders." But it is obviously not a doctrine of only a part of Christianity for it is accepted by the Lausanne Conference of 1927. Everywhere among Christians there is the recognition that ordination is at least more than a mere giving of authority. The Conference in its references to Lausanne also notes approvingly the Lausanne report which affirms that three types of church government must find a place in any adequate and comprehensive plan for the unity of the Church. The Episcopal, the Presbyterian, and the Congregational systems all have made their contributions to the total life of the Christian Church.

Although the references have had to be very brief, we come to the end of what seem to be the specific points of importance which the Conference has emphasized concerning the ministry. It will be seen that the later expositions all go back to and rest upon the general principle that the Order of the Church is not a part of the faith of the Church although it might be, as the Conference notes, considered by some inextricably bound up with it. It is rather to be regarded as the normal organic expression of the life of the Church bearing some such relation to it as that held by the two Sacraments. This order is regarded by the Conference as being a trust. "Our special responsibility as an Episcopal Church is to bring into a complete life of the united Church those elements which we have received and hold in trust. Chief among these in the matter of order is the historic episcopate." There is here no suggestion of interpretation doctrinally of this order. The responsibility to preserve the trust may be based upon the belief that it is an order, in the language

of the American bishops of 1888, "committed by Christ and the Apostles to the Church." It may be based upon the belief that the approval of history gives it a divine sanction. It may be based upon the belief that its historic character and its acceptance by so large a majority of the Christians of the world, as well as its practical value make it the inevitable ministry of the future.

The ministry is a divine instrument. Ordination conveys grace. The priesthood is to be distinguished from the purely preaching office, but its functions are nowhere defined. It is obviously assumed that any adequate ministry throughout the Christian Churches performs substantially the same functions.

UNIVERSAL MINISTRY

One other important consideration appears. In the report of 1930 which is approved in general by the Conference, the Committee states that there must be a ministry universally acknowledged. "Thus considered, there is at present no ministry which fully corresponds with the purpose of God." That is to say, to translate it into a form in which it has passed current for some years, in a divided Church all ministries are defective. Even if one communion recognizes the ministry of another, that ministry has in no sense received the grace conferred through prayer and the laying on of hands of those representing the former.

As one goes over the story of these many conferences and notes their touch upon the problems of unity, two things stand out. The first is the deepening impression of the necessity of unity to any adequate witness to Christ upon the part of His Church. A divided and wounded Body of Christ is a shame to Christian people. As one turns from this profound conviction that unity is needed, we discover that the Conference offers for its part to the Christian world no difficult, no complicated, no esoteric doctrinal positions. It rests upon the single faith expressed in the great creeds, upon the corporate expressions of life in the two sacraments and upon a Church order susceptible of adaptation to any social environment—offers it because it has stood the test of history and has preserved the functions which Christians everywhere ask of their ministry. It offers this with no requirement of doctrinal interpretation.

In the Encyclical Letter of 1930, speaking of the South India experiment, the Bishops say: "We rejoice that one part of the Anglican communion should be found ready to make this venture for a corporate union with certain non-Episcopal Churches." South India is an adventure. Our own approaches to the Presbyterians are an adventure. Every such project is an adventure, but we are launching out not into an uncharted sea. Our Presbyterian brethren accept as we do the Scriptures, the creeds, the two sacraments of the Gospels and now their representatives propose that they accept likewise the historic episcopate. They ask on their part only that in the united Church full place be given to those values which the Reformed Churches have emphasized and found approved by history.

Rhymes for Joan

IX. A Song of Lent

NOW comes the solemn Lengthen-time

When slowly days grow longer;
The snow-ice melts beneath the heat
Of sunlight daily stronger;
The trees begin to think about
New growth of leaf and flower;
The spring draws near, and nearer still,
With every passing hour.

"Ashes to ashes," chants the priest
As Lenten fast begins;
"Behold dark death, man's punishment.
Repent you of your sins!"
Be not afraid of death, my soul,
This waiting time of year.
God will give life to earth and man
When Easter-time is here.

BERNARD IDINGS BELL.

A Joyous Lent

WITH the arrival of Lent we are happy to be able to resume our devotional department, *Everyday Religion*, with a series which we believe to be especially appropriate—*Spiritual Pitfalls in War Time*. Other Lenten material, including articles of a devotional and doctrinal nature, will appear during the season, all designed to help in the strengthening and deepening of religion among ordinary laypeople. While attention will necessarily be paid to controversial subjects which will come before General Convention, we hope to keep material of this kind at a minimum.

The spiritual discipline of Lent is probably more important to Churchpeople and to the world in these critical days than ever before—and, at the same time, harder to undertake. But the basis of the joy which underlies the Christian way of life is the victory over obstacles.

Obstacles there are in plenty—obstacles to faith, to study, to prayer, to hope, to every aspect of our religious life. Perhaps, if we keep before us all through Lent the petitions in the collects for Holy Week a direction and purpose will be given our Lenten abstinence that will make it more fruitful:

Sunday: "that we may both follow the example of his patience, and also be made partakers of his resurrection."

Monday: "that we, walking in the way of the cross, may find it none other than the way of life and peace."

Tuesday: "grant us grace to take joyfully the sufferings

of the present time, in full assurance of the glory that shall be revealed."

Wednesday: "that we may enter with joy upon the meditation of those mighty acts, whereby thou hast given unto us life and immortality."

Thursday: "that we may thankfully receive [the Sacrament of His Body and Blood] in remembrance of Him, who in these holy mysteries giveth us a pledge of life eternal."

Friday: "we beseech thee graciously to behold this thy family, for which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the cross."

Saturday: "that as we are baptized into the death of thy blessed Son, our Saviour Jesus Christ, so by continual mortifying our corrupt affections we may be buried with him; and that through the grave, and gate of death, we may pass to our joyful resurrection."

We have italicized the repeated word "joy." But note that joy comes as the result of patience, . . . the way of the Cross, . . . sufferings, . . . the Blessed Sacrament, . . . betrayal, . . . death.

That is the pattern of the life of our Lord. It is also the pattern of the life of His disciples. We all need the abstinence, the penitence, the study, and the worship to which the Lenten season calls us, if we are to develop the strength to live that life, and to win through to Christian joy.

Anglican Doctrine and the Sacred Ministry

SPACE is given in this issue of *THE LIVING CHURCH* to an article by Bishop Parsons in which he reviews the reports of the Lambeth Conferences since 1878 as they touch on the subject of the sacred ministry. Bishop Parsons contends that while much is said in these reports about the ministry, little or nothing is said about any Anglican doctrine attaching to it. He reaches the conclusion that "there is no suggestion that the historic ministry must be accepted with a doctrinal interpretation." Bishop Parsons might have saved himself much time and trouble if he had simply referred to paragraph (c) of Resolution 33 as adopted by the last Lambeth Conference:

"The Conference not having been summoned as a Synod to issue any statement professing to define doctrine, is therefore unable to issue such a formal statement on the subjects referred to in the *Resumé* of the discussions between the Patriarch of Alexandria with the other Orthodox Representatives and Bishops of the Anglican Communion. . . ."

The subjects of those discussions were the ministry and the sacraments. The Conference says plainly that it doesn't pretend to deal with the doctrinal implications of these subjects. The fact that they are not dealt with is, therefore, no very startling discovery. That does not mean, however, that the Conference failed to recognize the existence of such doctrinal implications because the paragraph quoted above continues:

"But (the Conference) records its acceptance of the statements of the Anglican Bishops contained therein (*i.e.* in the *Resumé*) as a sufficient account of the teaching and practice

of the Church of England and of the Churches in communion with it, in relation to those subjects" (Report of the Lambeth Conference of 1930, p. 49).

And when we ask what statements were made by the Anglican Bishops of which the Conference expressed its approval, we find them summarized in paragraph 10 of the *Resumé* (p. 139 of the Report):

"The Orthodox Delegation stated that they were satisfied with regard to the maintenance of the Apostolic Succession in the Anglican Church in so far as the Anglican Bishops have already accepted Ordination as a *mysterion* (*i.e.* a Sacrament), and have declared that the Doctrine of the Anglican Church is authoritatively expressed in the Book of Common Prayer, and that the meaning of the XXXIX Articles must be interpreted in accordance with the Book of Common Prayer."

All of this means that the Lambeth Conference left it to a committee to explain the doctrinal position of the Anglican Church on the subject of the historic ministry, acquiesced in the committee's explanation and then refrained from formulating it into a doctrinal statement because the Conference itself was not constituted to issue statements of that kind. To torture out of this a conclusion that the Lambeth Conference denied there was any Anglican doctrine connected with the historic ministry seems to us to be wishful thinking.

However, what surprises us most in Bishop Parsons' article is the *volte-face* which he seems to have achieved in a very short space of time. The tone of the article indicates clearly that in the records of Lambeth he finds pleasing support for



Washington, D. C.

DEAR FAMILY:

Washington bids fair to rival Boston and Los Angeles as a place for sensational religious sects, if the advertisements in the Saturday night papers are any indication. And the particular obsession of the much-advertised evangelists (if not of the people) is hell—its nature, location, and exact temperature. To the last-named, it may be presumed that Washingtonians want to compare it with their own summer weather before deciding on the relative merits of the two places.

Here is one evangelist, for instance, who is devoting a series of evening meetings for the whole week to the subject of hell. **HERE IS HELL?** screams the headline of his double-column advertisement. And we are told that after answering this question, he will also give categorical answers to the following:

Exactly how many people are there (in hell) at the present time?

Is the devil on the pay roll of God, torturing sinners as ordered by God?

Will the fires of hell ever stop burning?

Can sinners get out of hell and go to heaven?

Will God torture anybody in hell for all eternity?

On the opposite page, a rival evangelist takes a three-column advertisement to cry his wares. He is not only going to tell his hearers the location of the hot spot; he advertises "pictures on the screen showing exactly where hell is." And among the questions that he is prepared to answer are "How far are heaven and hell apart?" and "What is the gulf that separates the two?"

While these brethren are primarily preoccupied with hell, the location and nature of heaven will be broadcast by a "radio church" which modestly admits that it has "the greatest preaching in the world and the sweetest music this side of heaven." And while the Anglo-Saxon Israel group are instructed in "the real cause of this war," the devotees of another sect are going to be told about the bigger and better "bomb shells of tomorrow," in the Battle of Armageddon.

It is a relief to turn to the modest but adequate listing of services of the Episcopal Church, and to find that the sermons for the most part will deal with the Gospel for the day.

PEAKING of hell, how would you like to be sweating, toiling, bleeding, and dying on a foreign battlefield—and there receive news that much-needed air support will not be forthcoming because the boys that make the bombers back home are striking

own ideas and he acknowledges this frankly in an attached letter where he says: "I was not writing in it my own views except in so far as one would note my sympathy because my views are so definitely in keeping with what would seem to be the purport of the pronouncements of the Lambeth Conference."

Let us go back three years to the time when the syllabus of the Proposed Concordat with the Presbyterians was issued before the General Convention of 1940. On page 27 of the syllabus appears the following:

"The doctrinal standards of the Protestant Episcopal Church are found in the Book of Common Prayer as ratified in 1789 and subsequently revised, the latest revision having been made in 1928.

for higher wages? And that they threaten to tie up the entire aircraft industry if the War Labor Board doesn't decide in their favor within three days?

Entirely apart from the merits of their claims, I cannot think of any more effective way in which these workers, or their leaders, could at one and the same time strike a body blow at their own country, give aid and comfort to our enemies, and prejudice the cause of organized labor in the eyes of the public. For we are engaged in a great war that requires the concentrated efforts of the whole nation to win; and one of the most vital things in the winning of that war is more and better bombers, completed and delivered to the fighting forces all over the world as speedily and efficiently as possible. Air power is likely to be the deciding factor in this war. Any interference with the development of our air power is a blow struck for the Axis against the United States and our allies. That's plain speaking, but true.

And the other side of the picture is the harm that the Seattle strike and threat of further strikes does to organized labor itself. Labor has perhaps the most vital stake in this war of any segment of the population. One has only to consider what has happened to labor in the Nazi and Fascist countries to realize that. And American labor is the backbone of America, thoroughly loyal to this country and to its democratic ideals. The American working man is serving his country just as truly as is the fighting man. That's why such a strike as this puts American labor in a false light, and leads to misunderstandings that may gravely imperil not only the war effort but the national life in years to come. For the boys in North Africa and the Solomons, and those who were taken prisoner in the Philippines and Guam, largely because of the lack of adequate air support, are not likely to forget that while they were going through hell (with no evangelist needed to describe it to them), a little group of wilful men were sabotaging their efforts by crippling production of Flying Fortresses and other vital weapons of war.

THE Gallup poll indicated that about half the voters of the country favor government lotteries to help pay the war costs. Presumably the people who think that gambling is a good way to run the government are the same ones who favor bingo games as a method of church support. The logical development of their arguments would be to put all of life on a gambling basis. Why pay for anything? Put all your money into a common pot, and let the lucky ones draw tickets entitling them to food, clothing, and shelter. The others? Well, the government can give them a meager subsistence out of its "take" on the lottery of life.

The things that are worth while in life must be paid for by honest toil. To wager them on the wheel of chance is to make a mockery of them. And a government (or a church) built on the proceeds of gambling is not a very good one to bet on. With this preposition (and proposition) I bring my letter to a close.

Sincerely,

CLIFFORD P. MOREHOUSE.

"Presbyterians are sometimes troubled to find that the Anglican communion has no consistent basis of doctrine comparable to their own Westminster Confession, and that the Protestant Episcopal Church does not even require subscription to the Articles of Religion printed as an appendix to the Book of Common Prayer. It is true that the Anglican communion is less doctrinal than it is liturgical, but in its liturgy, and throughout the Book of Common Prayer, there will be found doctrinal beliefs, expressed at times in the language of worship or of instruction, which may be compared with the more formal definitions published by authority of the General Assembly of the Presbyterian Church."

Illustrations follow. For instance, it is shown that the Episcopal Church holds to the doctrine of the Holy Trinity by its use of the Nicene Creed, the *Te Deum*, the Proper

Preface for Trinity Sunday, and the Collect for that same Sunday. The syllabus even points directly to certain doctrine on the ministry which is found "in the service for the Ordination of priests, and which is also found expressed liturgically in one of the prayers appointed to be said at that time."

While this syllabus was in preparation, the Rev. Dr. Robbins addressed the General Assembly of the Presbyterian Church and took great pains to explain to the ministers and elders that various formal Presbyterian doctrines found their exact parallels in the liturgical expressions of the Prayer Book. He also cited several illustrations.

In the *Basic Principles* which both Churches are supposed to be studying at the present moment, paragraph number I states: "The Confession of Faith and the Book of Common Prayer shall be held to contain the system of doctrine taught in Holy Scripture, as the two Churches have respectively received it."

Bishop Parsons fully espoused the syllabus of three years ago. He expressed complete agreement with Dr. Robbins' address to the General Assembly of the Presbyterian Church. He is now strongly advocating the *Basic Principles*. They all declare unequivocally that Anglican doctrine is to be found in the Prayer Book and that the Prayer Book is the official formulary of that doctrine. The Ordinal is part of the Prayer Book. So are the Office for the Institution of Ministers, the Ember Day collects, the Offices of Instruction, the Confirmation service, and all the rubrics which give directions to the clergy for the conduct of public worship. If Bishop Parsons has been right for the past three years, doctrine must be found in all these parts of the Prayer Book.

What do they say? They say that God has "appointed divers Orders in [His] Church" and that these Orders are three—bishops, priests, and deacons—which have always been in the Church since the time of the Apostles. They say that only bishops can ordain and that none except those ordained by bishops can officiate validly in the Episcopal Church. They say that only bishops can administer Confirmation, that only bishops or priests can pronounce absolutions and benedictions or officiate at the Holy Communion. They say that the rector of a parish is instituted "to every sacerdotal function" and that our Lord has "promised to be with the ministers of Apostolic Succession to the end of the world." Examples might be multiplied. They are all parts of the doctrine of the Episcopal Church regarding Holy Orders. Bishop Parsons has said so repeatedly in the past three years. Now he would suddenly

have us believe that "there is no suggestion that the historical ministry must be accepted with a doctrinal interpretation. Here is a measure of intellectual agility which we are unable to follow. It was impressive when the Presbyterians were told that the Prayer Book was the repository of Anglican doctrine. It is not at all impressive now to deny that statement in so far as it applies to the sacred Ministry. What is to prevent some other bishop from concluding that there is no Anglican doctrine of the Holy Scriptures or of the Incarnation or of the Resurrection? Bishop Parsons cannot be right both ways. We prefer to agree with him in his earlier mood.

IN VIEW of all this—and particularly of the fact that the Lambeth Conference has carefully conformed all its opinions on the validity of the Orders of other Christian bodies to the doctrinal standards of the Book of Common Prayer—wonder just what the difficult, complicated, esoteric doctrinal position is which Bishop Parsons is so glad not to find.

We fear that the very adjective "historic" attached to "episcopate" expresses that position—that the ministry ordained by Christ and His Apostles is dependent for its continuance upon an unbroken historical succession of bishops extending all the way to Christ Himself. That is obviously the doctrine which the Lambeth Conference has used in, for example, dealing with Moravian orders and objecting to continued presbyterial participation in the consecration of bishops under the proposed South India Scheme. It could scarcely be called complicated or esoteric position, and the only difficult thing about it is attempting to explain it away.

In this connection we would like to underscore one plain fact of undisputed historicity which some of our brethren have a happy habit of ignoring. The apostolic ministry, the New Testament Scriptures, and the historic creeds are all products of the Apostolic age. Of the three the apostolic ministry has the earliest authentic background. By the middle of the second century the three-fold ministry, bound around the historical episcopate, was the accepted standard of the Church. It was two centuries later before the canon of New Testament Scriptures was finally closed and about the same time that the historic creeds took final shape. It was the Church already built on the framework of the apostolic ministry, the historical episcopate, and the three Orders, that produced the New Testament and the creeds. By what corruption of ordinary common sense can one welcome the authenticity of the Scriptures and the creeds while denying a similar authenticity to this apostolic ministry?

We have printed Bishop Parsons' article in order that our readers may have access to other sides than our own of the issue which is now before the Church. But we find the article itself to be irrelevant as far as the Lambeth Conference is concerned and contradictory of previous statements of its own author.

Afterthoughts

WHAT is the plural of "diocese"? The dictionaries say it is "dioceses," plain and simple; yet many of our eminent fellow Churchmen, both clerical and lay, insist on making it either "diocees" or "dioceases." To them we respectfully submit the observation that "there ain't no such word." If they think "diocees" objectionable, however, they might follow the suggestion of the late Dom Bernard Clements and simply use the word "sees," which in most instances would be a fairly accurate substitute.

Today's Gospel

Quinquagesima

TODAY'S Gospel might suggest that we put ourselves in the place of the blind man, that when we know that Jesus is near (as we know He is about to come to us in our Communion) we pray to Him for help and allow nothing to distract us from our purpose. Our examinations should show us how blind we are, how feebly we distinguish our duty, how dimly we see our opportunities of knowing and following Him. Our prayer should be "Lord, that I may receive my sight." If we ask in faith, we have every right to expect His loving response "Receive thy sight," and we must then try through all of Lent to look up to Him that we may see clearly the Way of Cross and the way wherein we should go that we may win through with Our blessed Lord to the glory of His Resurrection.

The Road to Calvary

By Edna G. Robins

AS we stand at the beginning of Lent and look ahead to the end of these weeks of penitence and prayer, it is though we see a road stretching out before us—a road that leads us at last to the mount of Calvary. We set out on the road with a certain eagerness. We know that if we press on faithfully we will at the end find that we have a keener perception of our Lord's sufferings and a deeper insight into His love.

At the beginning the road is broad and not too steep. If our attention is distracted and we turn aside off the road in answer to some passing worldly call, we can return to it without too much difficulty. The nearer we approach Good Friday, the deeper grows the way. If we do not start at the beginning of this pilgrimage of Lent or if we wander away too far and too frequently, we will find that it is almost impossible to find our way to the high road of the cross.

There are definite sign posts along this road, so that we need never lose our way. It is the path of self-denial, of abstinence, of prayer, of deepening devotion to the Blessed Sacrament. Then, the nearer we approach to Passiontide, the larger looms the cross. The sight of it shuts out everything else. Our eyes are drawn away from the contemplation of our own nothingness to behold the Saviour, pierced and nailed to the tree. It is true that even as we gaze at the Cross we see breaking through the darkness of Calvary the light of Easter dawn. But before we can win through to the glory of Easter, we must not only face the Cross. We must embrace it, we must be lifted up, we must consent to crucifixion.

At the beginning of Lent it seems like rather a long way to Holy Week, but it doesn't do to amble along or to wait too long to start the pilgrimage. We cannot win in the Hosannas of Palm Sunday unless we have endured the discipline of the long fast of Lent. It is well to start with a definite, well-considered rule, suited to our age and our strength. It is very painful, sometimes, to find how little we can do, how few extra services we are able to attend. But, after all, it is not necessarily what we do that our Lord is interested in, but what we are and what we are becoming. So our rule may concern itself very little with added outward observances and yet help us tremendously in our progress forward.

Whatever we undertake in the way of self-discipline, we must never forget the purpose behind our little sacrifices—"that we, walking in the way of the Cross, may find it none other than the way of life and peace." Every forward step we take during these days of Lent should be an advance not only towards this Easter day in time but towards the eternal Eastertide when the redeemed will know and share in the joy of the resurrection. We sometimes look at Lent too narrowly and are content with the dim religious light, the purple shadows, the minor melodies of daily evensong. We must look at it from the standpoint of

eternity if our Lent is to be a true way of the cross—if our journey is to end at the foot of the cross with Jesus.

The disciples who loved and followed our Lord did not know that His ministry was leading them to Calvary. And when they beheld Him on the Cross, no knowledge, no hope of the resurrection lightened their grief and their despair. How fortunate are we, then, that as we walk with stumbling and often wayward feet along the way of sorrow, we are guided by the grace of God which we receive in the Blessed Sacrament. However dark the shadows that surround us, we can never know despair for we have sought the Lord at the altar and tasted the sweetness of eternal life.

This year most of us will approach Lent with a deeper seriousness than usual, for today the arms of the Cross are outstretched over the whole world. It is our duty to the world, as well as to ourselves, to make our own lives holy, that each of us in our humble station may show forth the joy that comes from patient acceptance of the Cross. As we enter upon this Lent our prayers will be not only for ourselves but for all the suffering people of the world. And as we journey towards Calvary—sustained always by our Lord's sacramental Presence with us—we will be able to show in our own small measure that the Cross is indeed raised up for the healing and for the peace of the world.

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Miss Elizabeth S. Martin	5.00
St. George's Church School, Schenectady, N. Y.	5.00
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	\$4,362.04

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St. George's Church School, Schenectady, N. Y. (for Chinese orphans)	\$ 14.17
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Miss Elizabeth S. Martin	5.00
St. James' Church, Glastonbury, Conn.	5.00
	\$ 34.17

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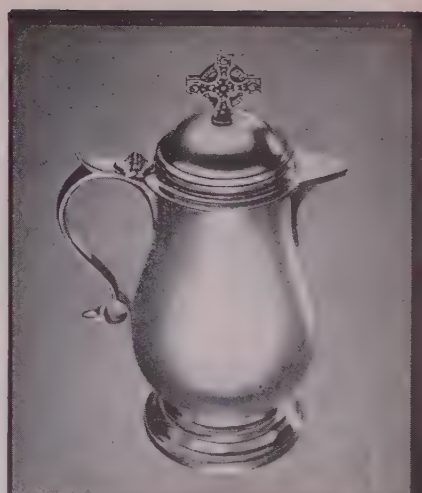
Previously acknowledged	\$ 55.00
Mrs. H. H. Boyd	10.00
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DEATHS

*"Rest eternal grant unto them, O Lord,
and let light perpetual shine upon them."*

W. L. H. Benton, Priest

Burial services for the Rev. W. L. H. Benton were held in St. Mary's, Laguna Beach, Calif., January 30th, with Bishops Stevens and Gooden officiating, assisted by the rectors of Laguna Beach, La Crescenta, St. Mark's, Pasadena, and St. Luke's, Long Beach.

The Rev. Mr. Benton was educated at Trinity College and the University of the South. His early ministry was in the diocese of Pittsburgh from which he went to the Church of the Messiah, Santa Ana, Calif., in 1917. Leaving Santa Ana in 1928, he became rector of St. Luke's of the Mountains, La Crescenta, where he served until his retirement in 1934. He is survived by a sister, Miss Elizabeth Benton, and two daughters, Mrs. Leonard Field, and Jean B. Benton. His wife died several years ago.

William T. Bulkeley, Priest

William Tudor Bulkeley jr., who for the past three years had been rector of St. Matthew's Church in Hallowell, Me., died on February 24th, at the rectory after a long illness.

He was born in Philadelphia, Pa., August 25, 1902, son of William Tudor and Bessie Rheese (Barrington) Bulkeley. After graduation from Nashotah Theological Seminary, he was ordained deacon and priest in 1928 by Bishop B. F. Ivins. Fr. Bulkeley was priest in charge of St. John's Church, Sparta, Wis., for two years and curate at St. Clement's Church, Philadelphia, for three years, after which he became priest-in-charge of St. John's Church, Harbour Is., Bahamas, B. W. I. Before his last pastorate, he had been priest-in-charge of St. Andrew's Church, Millinocket, Me., for three years.

On the day after his death, the body lay in state in the Church. A solemn high mass of requiem was celebrated with Bishop Loring and priests of the diocese attending and officiating. Interment was in Camden, N. J.

Adolph M. Hildebrand, Priest

The Rev. Adolph Michael Hildebrand died on February 16th, at Westerleigh, Staten Island, N. Y., after a year of failing health. He was 72 years old. Funeral services were held at his late residence on February 18th. Interment was private.

Fr. Hildebrand was chaplain of Sea View Hospital in Westerleigh from 1913 to 1929. He received the degree of bachelor of science from the University of Texas in 1896 and the master's degree in science in 1898, being the 3d honor graduate from that university. In 1905 he graduated from the Divinity School of the University of the South. He was made deacon in 1904, before his graduation, and advanced to the priesthood in 1906. In 1917 he was married to Miss Edythe Viola Meyers, who survives him. Throughout his chaplaincy at

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DEATHS

ea View, Mrs. Hildebrand was his co-worker and organist.

Fr. Hildebrand spent the year 1905 at the Church of St. John the Evangelist, Boston, Mass. From 1905 to 1907 he was with the Order of the Holy Cross. He was city missionary in Chattanooga, Tenn., from 1907 to 1909 and also in charge of Grace Memorial Church. From 1909 to 1912 he was archdeacon of Tennessee. From 1912-1913 he was vicar of the Church of St. Mary the Virgin, Chappaqua, N. Y., and in 1913 came to the Episcopal City Mission Society, New York City. The remainder of his active ministry was devoted to Sea View Hospital.

PARISH LIFE

Four-Point Rule for Strengthening Church Work

The Rev. James W. F. Carman, rector of the Church of the Ascension, Pueblo, Colo., has given out to his parish four simple rules which, if carried out, he states, will revitalize the congregation. They are: "1. Each member in church at least once a week, without fail, and making no false excuse with the conscience by compromise or bad excuse. We have simply got to stand by, for those who are away.

"2. Each member choose at least one member of the Armed Forces, pray for him daily, and keep a spiritual communion with him every time you make your communion.

"3. Every member choose at least one church activity, in which to give your talent, time, and effort: choir, auxiliary, guild, altar guild, church school, vestry, men's work, boy's work, discussion groups, calling, or anything you can think of or ask for.

"4. Each member talk Church briefly, wisely, encouragingly, to the point, but say something to make 'good tidings of great joy to all people.'"

He has also suggested the minimum amount of time that should be given to these rules. There are 720 hours in the average month of 30 days. As a minimum for church work, he recommends that rule 1, be allotted five hours per month; rule 2, two hours per month; rule 3, 12 hours per month; rule 4, one hour per month. All of which adds up to 20 hours per month, minimum, and leaves 700 hours for other things.

Service Outline

In an endeavor to make new people in his parish feel at home and find their way about in the Prayer Book during Communion services in St. Thomas' Church, Teenah-Menasha, Wis., the rector, the Rev. H. A. Berngen, has published in his parish paper an outline of the Communion service with the appropriate congregation responses. He suggests that the new members and those who have attended the services for some time and who still have difficulty following the service take the bulletin to Church with them.

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MICHIGAN

**Rev. Clark L. Attridge Installed
As Rector of Incarnation Parish**

Staunch witness to the Catholic faith is the Church of the Incarnation, Detroit, Michigan's newest parish. The Incarnation recently installed its new rector, the Rev. Clark L. Attridge. Bishop Creighton of Michigan, assisted by the Rev. Frederick R. Meyers, and the Rev. Thomas Foster, officiated at the institution service, held on February 24th.

Fr. Attridge, who was elected first rector by the first vestry, has served as missionary



FR. ATTRIDGE: With the monstrance recently given to Incarnation Church.

in charge of the congregation for the past three years. Admitted into union with the diocesan convention on January 27th, the new parish is an amalgamation of the Churches of St. George and St. Barnabas. Previously the Incarnation had operated as an independent mission in order to straighten out any problems incidental to the merger, but it was incorporated on December 10th. Members of the new vestry are Walter J. Clarke, Herbert R. Hering, Theodore R. Stevens, William H. Hutchin-

Among the gifts received by the parish are a memorial reredos, Gothic lantern lighting equipment, and memorial crucifix. The reredos is to be completed with oil paintings by Sarkis Sarkisian. They will depict the Ascension, St. John the Evangelist, and St. Mary the Virgin. Bishop Creighton will bless the pictures when he visits the parish for Confirmation on April 9th. Another noteworthy gift to the Church is the large oil painting of the Virgin Mary, which hangs over the memorial altar of the late Rev. Herbert Daly. It is a copy of the original by Murillo which hangs in the museum in Seville, Spain. Another gift is a Monstrance, standing about two feet high, which has brass richly worked over the entire surface and is embellished with sterling silver plaques set with amethysts and simulated diamonds. The Monstrance

is used the first Sunday in the month when Fr. Attridge conducts the Service of the Benediction of the Blessed Sacrament. The Church of the Incarnation is the only church in the State of Michigan holding authority under the Bishop to conduct such a service.

UTAH

Convocation

The convocation of the missionary district of Utah opened Saturday, February 20th, 1943, in St. Paul's Church, Salt Lake City, with elections, presided over by Bishop Moulton.

At the Sunday morning service in St. Paul's Church, Bishop Moulton ordained to the diaconate, Edward Everett Hailwood, of Vernal, Utah, recently graduated from the Episcopal Theological Seminary Cambridge, Mass. Bishop Rhea of Idaho preached the sermon.

At the Sunday afternoon meeting, a panel discussion was held, on Building for the Peace, which was conducted by Dr. O. Meredith Wilson, of the history and political science department of the University of Utah.

A supper was served by the ladies of St. Paul's parish, to the delegates of the convocation.

Bishop Moulton delivered his annual address to the convocation at the closing service.

ELECTIONS: Secretary, Ven. W. F. Bulkeley treasurer, F. S. Walden; provincial synod delegates: Rev. Messrs. G. Argyle, S. J. Talbot, W. F. Bulkeley; Messrs. J. A. Howell, C. E. Bechtel, C. P. Overfield; deputies to General Convention Rev. F. L. Gibson, alternate, Rev. W. F. Bulkeley, C. P. Overfield, alternate, J. E. Jones.

CALIFORNIA

Cathedral Choir Boys

Broadcast to China

A government sponsored broadcast to China on behalf of the Boy Scouts of America featured the boys' choir of Grace Cathedral, San Francisco, recently. The boys' choir is also a Boy Scout Troop.

MILWAUKEE

School of Prayer

Crowding Milwaukee's All Saints' Cathedral, on February 28th, were several hundred laymen and clergy as Fr. Granville M. Williams, superior of the Society of St. John the Evangelist in Boston, opened a six day county-wide school of prayer. Fourteen Milwaukee county parishes participated in the school, continuing a "making friends with God" Lenten mission successfully held last year.

Said Fr. Williams, who has conducted many schools of prayer, very recently in Washington, D. C. and Denver, Colo.—"Most people do not know how to pray. They want to know more about prayer as a way of knowing God and the power of God. Reading about Jesus is not knowing

m. Only through prayer can we know
m. Prayer is like breathing, as essential
religious life as breathing is to living."
Holding that most prayers are prayers
demand, Fr. Williams dealt, in the
urse of the six evening sessions, with
ayers of adoration, thanksgiving, peni-
nce, intercession, vocal prayer, medita-
n, liturgical prayer, eucharistic worship.

LONG ISLAND

Bishop DeWolfe to Conduct Mission for Colored People

The eight churches and missions serving
e Colored people of the diocese of Long
and will unite for a preaching mission
be conducted by Bishop DeWolfe during
e week of April 4th-11th. The partici-
ating churches will be St. Augustine's,
Philip's, Dean Street, St. Barnabas',
Cyprian's, and St. Martin's in Brook-
n; and the Church of the Resurrection,
Corona; St. Stephen's and St. James',
maica.

The primary purpose of the mission is to
ach the many unchurched among the
0,000 or more Colored people now living
Long Island. The increasing Negro pop-
ation in Brooklyn and Queens constitutes
e of the great missionary challenges of
e diocese. It is hoped that with other
complishments this effort on the part of
e Bishop will signify that the Church is
uinely interested in Colored people and
at this will mark the beginning of an
fort in this field comparable to the labors
some of the other denominations.

Features of the mission beside the mis-
sioner himself will be a choir of about 200
ices selected from the churches partici-
ating, a mass Confirmation on the last
ght. The mission itself will begin Sunday
evening, April 4th, and will continue each
evening through the next Sunday, April
th.

The clergymen taking part are: the Rev.
Messrs. George F. Miller, John T. Og-
urn, Samuel D. Rudder, John M. Cole-
an, Egbert Craig, M. E. Spatches, Wil-
am McKinney, Alger Adams, E. H.
amilton, and Fergus Fulford.

MAINE

Military Service

Thirty-six flags were massed at a spe-
al military service Sunday evening, Feb-
uary 21st, in the Cathedral Church of St.
uke in Portland, Me., and before a con-
regation of over 1,000 persons, Bishop
Oliver L. Loring blessed the colors and
ave the address. Four hundred members
f the armed forces and auxiliary services
f Portland and vicinity participated, and
pecial guests were Gov. Sumner Sewall,
Mrs. Sewall, members of the judiciary,
nd of the city government.

Rear Admiral Morton Deyo, USN, who
ead the lesson, and Brig. Gen. Thomas
ones, USA, commanding the harbor de-
enses of Portland, were in the chancel.
The Very Rev. Powel Mills Dawley, dean
f the cathedral, conducted the service.



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Columbia University Conference on Religion in the Modern World

By ELIZABETH MCCracken

Columbia University decided to hold its Conference on Religion in the Modern World this year, in spite of the war. The time given to it was less than last year, and the arrangements were simpler. Held during National Brotherhood Week, on February 23d, 24th, and 25th, the conference had a full quota of distinguished speakers and an excellent attendance. It was the second such annual conference.

At the opening session in Earl Hall, Columbia University, Dr. Nicholas Murray Butler, president of Columbia, presided and made the introductory address. The opening ceremony was led by the chaplain, the Rev. Stephen F. Bayne jr. St. Paul's Chapel choir of the University provided the music.

The first speaker was His Eminence Arthur Cardinal Hinsley, Archbishop of Westminster, England, who spoke via beam-telephone from London. The Cardinal Archbishop's voice came through very well. There was absolute silence while he spoke, and at the end, forgetting that he could not hear it, spontaneous applause. Archbishop Hinsley dwelt upon the necessity for brotherhood among Churches and races, pointing out that true brotherhood here, as in family life, depends upon the continual recollection of a common Fatherhood.

The Presiding Bishop was the second speaker. Bishop Tucker was present and aroused great enthusiasm. He stressed the great fact that plans and schemes will not make a better world unless men, women, and children are as good as the plans and schemes. Upon the character of each individual and his high conduct depend the height to which any civilization can mount. Religion alone can build such character and make it possible for human beings to maintain such conduct.

HON. J. M. PROSKAUER

There was keen interest in the third speech, made by the Hon. Joseph M. Proskauer, former Justice of the Supreme Court of the State of New York and past President of the Federation of Jewish Philanthropic Societies. Mr. Justice Proskauer is one of the most distinguished alumni of Columbia and President Butler introduced him with great warmth of feeling. Mr. Justice Proskauer declared that the Ten Commandments and the Sermon on the Mount alike called upon man to do his utmost for the highest. Only as man responds, can society be genuinely civilized. The God of Righteousness calls for righteousness in man.

In the afternoon, the Rev. John LaFarge, S.J., under the auspices of the counsellor to Roman Catholic students at Columbia, led a forum on Religion Has a Plan. On the next afternoon, February 24th, Rabbi Ben Zion Bokser, under the

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EDUCATIONAL

pices of the counsellor to Jewish students, held a forum, on New Light from Old Faith. The forum on the afternoon of February 25th, under the auspices of the counsellor to Protestant students, was led by the Rev. Henry Pitt Van Dusen, the subject being The Task of the Church in the Post-War World. All these sessions were well attended. The interesting circumstance was that members of all the faiths were seen at each forum and took part in the discussions.

There was a special Chapel Service on February 24th, at noon, when the Rev. James H. Robinson (Colored), minister of the Church of the Master (Colored), Harlem, spoke on Minorities in a Democracy. This service was attended by men and women of many ages, both White and Colored.

INTER-FAITH LUNCHEON

A delightful occasion was the Inter-Faith Luncheon, held in Earl Hall on February 25th. The chief speaker was the Rev. Willard Johnson, formerly dean of the divinity school in Drake University, and now assistant to the president of the National Conference of Christians and Jews. Mr. Johnson's subject was Brotherhood is a Fact. He cited many things to support his conviction that already there is brotherhood among men in the United States, and, despite failures to maintain it, always, we are still a united people. Many students as well as outside guests were present. The students sat on the floor, the traditional way, throughout the luncheon and the speeches. Thus, the speakers, sitting in chairs, could see their fine, intelligent faces very clearly. Perhaps that sight was the very best part of the conference.

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THE LIVING CHURCH

CHANGES

Appointments Accepted

BLACK, REV. J. THEODORE, priest in charge of the Church of the Holy Cross, is to be assistant at St. Alban's, Olney, Philadelphia, effective March 7th. Address: 208 Olney Avenue, Philadelphia.

BRIEN, REV. DEFREES, formerly rector of St. Luke's Church, Niles, Ohio, has been vicar of St. Martin's Church, Maywood, and St. Luke's Church, Dumont, N. J., since February 15th.

COUCH, REV. WOOLSEY E., priest in charge of St. John's, College Park, and Holy Comforter, Atlanta, Ga., is to be rector of Christ Church, Middle Haddam, Conn., effective April 1st.

DUGAN, REV. WALTER H., vicar of Good Samaritan Church, Phoenix, Ariz., has been vicar of St. Andrew's, Tucson, Ariz., since February 1st.

EDWARDS, REV. F. H. H., formerly priest in charge of St. Cyprrian's (Colored), Oxford, N. C., has been priest in charge of St. Elizabeth's Mission, La Grange, Ga., since March 1st.

GUNN, REV. GEORGE PURCELL, formerly rector of St. Luke's Church, Atlanta, Ga., has been rector of the Church of the Good Shepherd, Norfolk, Va., since March 1st.

HANN, REV. GEORGE H., formerly vicar of St. Mark's Chapel, Basking Ridge, N. J., has been chaplain of the New York State Training School for Boys, Warwick, N. Y., since February 1st. Address: State School, Warwick, N. Y.

HIGLEY, REV. WALTER M., formerly rector of All Saints Church, Johnson City, N. Y., has been archdeacon and secretary of the diocese of Central New York since February 1st. Address: 307 Highland Avenue, Syracuse, N. Y.

HINSHELWOOD, REV. GEOFFREY C., formerly vicar of St. John's Mission, San Francisco, Calif., has been rector of St. Stephen's Church, San Luis Obispo, Calif., since January 1st. Address: Pismo and Nipomo Streets, San Luis Obispo, Calif.

LEWIS, REV. VICTOR G., formerly rector of St. James' Church, Dillon, Mont., has been rector of St. Mark's Church, Jersey City, N. J., since March 1st. Address: 449 Jersey Avenue, Jersey City, N. J.

LOUGHAN, REV. EDMUND L., curate of Trinity Church, Princeton, N. J., is to be rector of St. James' Church, Oldtown, Me., and chaplain to Episcopal students at the University of Maine, effective April 4th.

MULLEN, REV. EDWARD G., formerly chaplain of St. Luke's Hospital, Manila, P. I., has been rector of Trinity Church, Florence, Ala., since March 1st.

SAVOY, REV. JAMES, formerly assistant of Calvary Church, Memphis, Tenn., has been rector of St. James' Church, Marietta, Ga., since February 28th. Address: Church Street, Marietta, Ga.

THOMPSON, REV. WALLACE F., is priest in charge of St. Mark's, Mesa, Ariz. Address: 509 Forest Avenue, Tempe, Ariz.

WEST, REV. SAMUEL E. JR., formerly priest in charge of St. Timothy's mission, Iola, and Calvary mission, Yates Center, Kans., has been rector of Trinity Church, Atchison, Kans., since March 1st. Address: 505 Kearney Street, Atchison, Kans.

Military Service

BROWN, REV. WILLIAM S., rector of St. Paul's, Toledo, Ohio, has been granted leave of absence to join the chaplaincy service of the Navy.

HARDING, REV. RUSSELL E., rector of St. Luke's Church, Milwaukee, Wis., has entered the Army Chaplain School at Harvard University.

MIDDLETON, REV. RICHARD T., principal and chaplain of Okolona Industrial School, Okolona, Miss., recently reported as having accepted appointment to All Saints' Church, Toledo, Ohio, has been called for service as a chaplain in the Army.

STANTON, REV. LORIN L., formerly rector of St. John's Church, Parsons, Kans., has reported to the Army Chaplain School at Harvard University.

RIBBLE, REV. ARTHUR LE BARON, rector of St. Bartholomew's parish which includes St. John's Church, Olney; St. Luke's, Brighton, and St. Bartholomew's, Laytonville, Montgomery County, Md., is on leave of absence and is now a lieutenant

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POSITIONS OFFERED

WANTED—A clergyman as teacher in a church school for boys beginning with fall term in 1943. Reply stating age, experience and qualifications. Address: Box T-1694, The Living Church, Milwaukee, Wis.

POSITIONS WANTED

ORGANIST-CHOIRMASTER—Eminent clergy and musicians endorse nationally known, congenial, capable Churchman, age 50; will provide superb music to any parish in exchange for decent living; adult choir; good organ. F.A.G.O., 89 West Figueroa Dr., Altadena, Calif.

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RETREATS AND QUIET DAYS

RETREATS at St. Martin's House, Bernardsville, N. J., for groups or individuals. For information apply to the Rev. T. A. Conover, Acting Warden.

QUIET DAY, St. Luke's Chapel, Trinity Parish, Hudson Street below Christopher, New York City. Ash Wednesday, March 10, 1943, 9:30 a.m. to 3:30 p.m. Conducted by Father Hughson, O.H.C.

RATES:

(A) Altar Bread, Anniversaries, Appeals, Births, Boarding, Deaths, Church Furnishings, Linens and Vestments, Marriages, Meetings, Memorials, Personals, Positions Offered, Radio Broadcasts, Resolutions, Special Services, and all other solid copy classifications, excepting only Positions Wanted: 6 cts. a word for one insertion; 5 cts. a word an insertion for 3 to 12 consecutive insertions; and 4 cts. a word an insertion for 13 or more consecutive insertions. (B) Keyed advertisements, same rates as unkeyed advertisements, plus 25 cts. service charge on first insertion. (C) Positions wanted advertisements, 1 insertion, 4 cts. a word; 3 to 12 insertions, 3 cts. a word an insertion; and 13 or more insertions, 2 cts. a word an insertion. (D) Church Services, 25 cts. a count line (10 lines to the inch). (E) Minimum price for any insertion is \$1.00. (F) Copy for advertisements must be received by The Living Church at 744 North Fourth Street, Milwaukee, Wis., 12 days before publication date of issue it is designed for.

CHANGES

in the Chaplains Corps, USNR. He is stationed at the Chaplains School, Norfolk, Va.

New Addresses

HARRIS, Rev. JACKSON H., is now at 903 Anderson Street, Dublin, Ga., not 1018 Telfair Street, Dublin, Ga.

LEVY, Rev. FRANK L., formerly of 2323 Audubon Street, New Orleans, La., is now at 718 Jackson Street, Thibodaux, La.

REILLY, Rev. JOHN E., in charge of St. Mark's in the Bowery, New York City, has changed his address from Atlantic Highlands, N. J., to Paramount Hotel, New York City.

Ordinations

DEACONS

ATLANTA—**GEORGE ELTON SAULS** was ordained to the diaconate on March 1st in St. Luke's Church, Atlanta, Ga., by Bishop Walker of Atlanta. He was presented by the Rev. T. V. Morrison; the Very Rev. Raimundo de Ovies preached the sermon. The Rev. Mr. Sauls will be associated with All Saints' Church, Atlanta. Address: 25 S. Prado, N. E., Atlanta.

DELAWARE—**ALEXANDER WILLIAM BOYER** was ordained to the diaconate by Bishop McKinstry of Delaware in the Cathedral Church of St. John, Wilmington, Del., on February 24th. He was presented by the Very Rev. Hiram R. Bennett; the Rev. Harry E. Hammond preached the sermon. The Rev. Mr. Boyer will be assistant to the Rev. Kenneth Albaugh, rector of St. James' Church, Stanton, and priest in charge of St. Barnabas, Marshallton, and St. James, Newport.

MASSACHUSETTS—**EDWARD EVERETT HAILWOOD** was ordained to the diaconate on February 21st in St. Paul's, Salt Lake City, Utah, by Bishop Moulton of Utah, acting for the Bishop of Massachusetts. He was presented by the Rev. Sterling J. Talbot; Bishop Rhea of Idaho preached the sermon. The Rev. Mr. Hailwood will act as curate for St. Paul's parish, Salt Lake City, Utah.

MISSOURI—**ROBERT LAPSLEY STEVENSON** was ordained to the diaconate on January 18th in Immanuel-on-the-Hill Church at Virginia Theological Seminary, Alexandria, Va., by Bishop Goodwin of Virginia, acting for the Bishop of Missouri. Dr. Stanley Brown-Serman preached the sermon.

NEW YORK—On February 19th in the Cathedral of St. John the Divine, Bishop Manning of New York ordained the following to the diaconate:

MARCUS GILBERT JONES, presented by the Rev. Randolph O. C. King, will presumably go to the West Indies when possible. Bishop Manning ordaining Mr. Jones acted for the Bishop of Jamaica, in the Anglican province of the West Indies.

CLAXTON MONRO, presented by the Rev. Samuel M. Shoemaker, will be on the staff of Calvary Church, New York. Address: 61 Gramercy Park, New York.

The Rev. Frank L. Carruthers preached the sermon.

SPOKANE—**RAYMOND HUNTER CLARK** was ordained to the diaconate in Trinity Church, Highland Park, Ill., on February 7th by Bishop Cross of Spokane. He was presented by the Rev. Christopher Keller, who also preached the sermon.

WESTERN NEW YORK—**EDGAR R. WALKER** was ordained to the diaconate on February 10th in the Church of the Good Shepherd, Buffalo, N. Y., by Bishop Davis of Western New York. The Rev. James Cosbey preached the sermon. The Rev. Mr.



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 you your friends. Accept the cordial
 invitation!

ALABAMA—Rt. Rev. Charles C. J. Carpenter, D.D., Bishop
 Church of the Advent, 6th Ave. & 20th St. N., Birmingham
 Rev. John C. Turner; Rev. Bertram Cooper, curate
 Sun.: 7:30, 11, & 6, 7:30; Noonday Service: 12:05 daily; Wed. & Saints' Days, H.C. 10:30.

ALBANY—Rt. Rev. George A. Oldham, D.D., Bishop
 St. George's Church, 30 N. Ferry St., Schenectady, N. Y.
 Rev. George F. Bambach, rector
 Sun.: 8 & 11 a.m.; 7:30 p.m.; Daily: 9:30 & 5; Tues. & Thurs., H.C. 10; Wed., 8 p.m.

CENTRAL NEW YORK—Rt. Rev. Malcolm Endicott Peabody, D.D., Bishop
 Christ Church, Binghamton, N. Y.
 Rev. Robert L. Jacoby, rector
 Sun.: 7:30, 9:30 & 11; Weekdays: Mon., Thurs., Sat., 8 a.m.; Noonday Preaching Thurs. 12:05

Grace Church, Genesee & Elizabeth Sts., Utica, N. Y.
 Rev. Harold E. Sawyer, Rev. Ernest B. Pugh
 Sun.: 8 H.C.; 9:30 S.S.; 11 H.C. 1st & 3rd; M.P. 2nd, 4th, & 5th; 4:30 Evening Prayer

COLORADO—Rt. Rev. Fred Ingley, D.D., Bishop
 St. Thomas Church, E. 22nd Ave. & Dexter St., Denver
 Rev. George H. Prendergast, B.D.
 Sun.: 8 & 11; Wed.: 7:15 & 9:30 a.m., 7:30 p.m.

DELAWARE—Rt. Rev. Arthur R. McKinstry, D.D., Bishop
 St. Peter's Church, Lewes
 Rev. Nelson Waite Rightmyer
 Sun.: 8, & 11
 All Saints', Rehoboth Beach, 9:30

ERIE—Rt. Rev. John C. Ward, D.D., Bishop
 St. John's Church, Sharon, Pa.
 Rev. S. C. V. Bowman
 Sun.: 8, 9:30 & 11; Mon. & Thurs., 9:30; Tues. 7 a.m. & 7:30 p.m.; Wed. & Fri., 7:30

LOUISIANA—Rt. Rev. John Long Jackson, D.D., Bishop
 St. George's Church, 4600 St. Charles Ave., New Orleans
 Rev. Alfred S. Christy, B.D.
 Sun.: 7:30, 9:30, 11; Fri. & Saints' Days: 10

MAINE—Rt. Rev. Oliver Leland Loring, Bishop
 Cathedral Church of St. Luke, Portland
 Very Rev. P. M. Dawley, Ph.D.; Rev. R. W. Davis; Rev. G. M. Jones
 Sun.: 8, 9:20, 10, 11 & 5; Weekdays: 7:30 & 5

MARYLAND—Rt. Rev. Edward T. Helfenstein, D.D., Bishop; Rt. Rev. Noble C. Powell, D.D., Bishop Coadjutor
 St. David's Church, Roland Park, 4700 Roland Ave., Baltimore
 Rev. Richard T. Loring; Rev. A. Ervine Swift
 Sun.: 8, 9:30, 11 & 5; Mon., Wed., Fri., Sat., 7:30; Tues., 6:30; Thurs. 10; Holy Days: 7:30

Grace and St. Peter's Church, Park Ave. & Monument St., Baltimore
 Rev. Reginald Mallett, Rev. G. R. MacAllister, Rev. J. B. Midworth
 Sun.: H.C. 8 & 10; Daily Mass at 7:30

Church of St. Michael and All Angels, St. Paul & 20th Sts., Baltimore
 Rev. Don Frank Fenn, D.D., Rev. Herschel G. Miller, M.A.
 Sun.: 7:30, 9:30, 11 & 8, & daily



Intercession Chapel, New York

MASSACHUSETTS—Rt. Rev. Henry Knox Sherill, D.D., Bishop; Rt. Rev. Raymond Adam Heron, D.D., Suffragan Bishop
 Church of the Advent Mt. Vernon & Brimmer St., Boston
 Sun.: 7:30, 8:30, 9:30, 11 & 4; Daily: 7:45 Thurs.: 9:30; Wed. in Lent: 5 & 8 p.m.

All Saints' Church, Dorchester, Peabody Sq., Boston
 Rev. Arthur W. P. Wylie, Rev. J. T. Mueller
 Sun.: Mass 7:30; Ch.Eu. 9:15; High Mass 11 Daily: Mass 7; Mon.: (children) 4:15.

Christ Church, Cambridge
 Rev. Gardiner M. Day
 Sun.: 8, 9, 10, 11:15 & 8; Tues.: 10 a.m.; Wed. 8:15 a.m. & 8 p.m.; Thurs.: 7:30 a.m.

MICHIGAN—Rt. Rev. Frank W. Creighton, D.D., Bishop
 Church of the Incarnation, 10331 Dexter Blvd., Detroit
 Rev. Clark L. Attridge
 Weekday Masses: Wed., 10:30; Fri., 7; Sun. Masses: 7, 9, & 11

St. Paul's Church, 309 S. Jackson St., Jackson
 Rev. Howard Harper, Rev. J. R. Scarlett
 Sun.: 8, 11; Wed.: 7:30 p.m.; Thurs.: 10

MILWAUKEE—Rt. Rev. Benj. F. P. Ivins, D.D., Bishop
 St. Matthew's Church, Kenosha, Wis.
 Rev. K. D. Martin; Rev. R. E. Dille
 Sun.: 7:30, 8:30; * 10:45 & 7; Tues.: 8; Wed. Thurs. & Fri.: * 9
 *At St. Andrew's Chapel

St. James' Church, Downtown, 833 W. Wisconsin Ave., Milwaukee, Wis.
 Rev. G. Clarence Lund
 Sun.: 8, 11 & 7:30; Thurs.: 10

St. Mark's Church, 2604 N. Hackett Ave., Milwaukee, Wis.
 Rev. Killian Stimpson, D.D.
 Sun.: 8, 9:30, 11; Weekdays: 7:30

MINNESOTA—Rt. Rev. Frank A. McElwain, D.D., Bishop; Rt. Rev. Stephen E. Keeler, D.D., Bishop Coadjutor
 Church of St. John the Evangelist, Portland Ave. & Kent St., St. Paul
 Rev. Conrad H. Gesner
 Sun.: 8, 11; Wed.: 9:30 a.m. & 7:45 p.m.

MISSOURI—Rt. Rev. William Scarlett, D.D., Bishop
 Church of the Holy Communion, 7401 Delmar Ave., St. Louis
 Rev. W. W. Hohenschild
 Sun.: 8 & 11; Wed.: 10:30 a.m. & 7:30 p.m.

lker was formerly a clergyman in the Unit-
alist Church.

VERMONT—WILLIAM PARKER NEAL was or-
ed to the diaconate on February 12th in St.
rk's Church, Newport, Vt., by Bishop Van
k of Vermont. He was presented by the Rev.
C. Colcord; the sermon was preached by the
t. Stanley P. Jones. The Rev. Mr. Neal will be
on in charge of the Church of the Good Shep-
l, Barre, Vt.

PRIESTS

NEW YORK—On February 19th Bishop Manning
New York ordained to the priesthood in the
edral of St. John the Divine the following:
The Rev. GERARDUS BEEKMAN, presented by
Rev. Frank L. Carruthers, will continue on the
f of St. George's Church, Newburgh, N. Y.
ress: 236 Grand Street, Newburgh, N. Y.
The Rev. SETH CARLYLE EDWARDS, presented
the Rev. Dr. Egerton E. Hall, will continue on
staff of the Church of the Crucifixion, New
k City. Address: 450 Convent Avenue, New
k City.
The Rev. F. GRAY GARTEN, presented by the
r. Edmund Sills, will continue as vicar of St.

Stephen's Chapel, Woodlawn, N. Y. Address: 50
East 235th Street, New York City.

The Rev. JOHN AHERN SCHULTZ, presented by
the Rev. Alfred C. Arnold, will continue on the
staff of Grace Church, White Plains, N. Y. Ad-
dress: 33 Church Street, White Plains, N. Y.
The Rev. Frank L. Carruthers preached the
sermon.

MAINE—The Rev. WALTER P. HURLEY JR.,
was ordained to the priesthood on February 18th in
the Church of St. Saviour, Bar Harbor, Me., by
Bishop Loring of Maine. He was presented by the
Rev. Tom G. Akeley; the Rev. Russell S. Hubbard
preached the sermon. The Rev. Mr. Hurley will be
curate of St. Saviour's Church, Bar Harbor, Me.,
and vicar of the Church of Our Father, Hull's
Cove, Me. Address: Hull's Cove, Me.

PENNSYLVANIA—The Rev. WENDELL BIDDLE
TAMBURRO was ordained to the priesthood on De-
cember 16, 1942 by Bishop Taft of Pennsylvania
in St. Giles Church, Upper Darby, Pa. He was pre-
sented by the Rev. Samuel M. Dorrance; the Rev.
T. Norman Mason, preached the sermon. The Rev.
Mr. Tamburro is curate of St. Ann's Church,
Brooklyn, N. Y. Address: 131 Clinton Street,
Brooklyn, N. Y.

Corrections

RAYNER, Rev. JOHN H., was listed incorrectly in
THE LIVING CHURCH, February 28th, as having
accepted a call to the rectorship of All Saints'
Church, Minot, N. D. It should have been Christ
Church, Mandan, N. D.

Marriages

Miss KATHYRN VIRGINIA HAGLUN to the Rev.
J. BURTON SALTER, assistant at St. Paul's, Minne-
apolis, on February 22d. The marriage was a
Nuptial Eucharist and took place at St. Luke's,
Minneapolis. The Rev. Dr. E. Croft Gear and the
Rev. Frederick D. Tyner officiated. The Rev. Mr.
Salter will become rector of St. Matthew's Church,
Ontario, Ore., and priest in charge of the churches
at Nyssa and Vale, Ore.

Miss LAURA SERENA WYATT-BROWN to Lieut.
EDGAR P. H. JAMES, United States Army Air
Corps, in the Chapel of the Holy Spirit, Bishops-
court, Harrisburg, Pa., on January 23d. Her father,
Bishop Wyatt-Brown of Harrisburg, solemnized the
marriage. Lieut. and Mrs. James will live in
Harrisburg, where he is an instructor in the Army
Air Corps Intelligence School.



DURING LENT



BRASKA—Rt. Rev. Howard R. Brinker, D.D.,
Bishop
Matthew's Church, 24th and Sewell Sts., Lincoln
James G. Plankey, S.T.M.
Sun.: 8 & 11; Weekdays: 7

W YORK—Rt. Rev. William T. Manning,
D.D., Bishop; Rt. Rev. Charles K. Gilbert, D.D.,
Suffragan Bishop

Thomas' Church, Mamaroneck
Frank Dean Gifford, Ph.D., Rev. C. Avery
ason, S.T.D.
Sun.: 8, 11; Wed. 8:15 p.m., Thurs. 10 a.m.

Church of the Ascension, Fifth Ave. & 10th St.,
New York
Donald B. Aldrich, D.D., rector (on leave:
Chaplain Corps, U. S. Navy)
Vincent L. Bennett, associate rector in charge
Sun.: 8, 11; 5 p.m. except 1st Sun. at 8 p.m.;
daily: 8 Communion; 5:30 Vespers

Bartholomew's Church, Park Ave. & 51st St.,
New York
Geo. Paul T. Sargent, D.D., rector
Sun.: 8 Holy Communion; 9:30 & 11 Church
School; 11 Morning Service and Sermon; 4 p.m.
Evensong, Special Music; Weekdays: 8 Holy
Communion; also 10:30 on Thurs. & Saints'
Days. The Church is open daily for prayer.

Ice Church, Broadway at 10th St., New York
Louis W. Pitt, D.D., rector
Sun.: 8, 11, 4; Noondays: Tues. through Friday,
2:30-5:5

Church of the Heavenly Rest, 5th Ave. at 90th St.,
New York
Henry Darlington, D.D., rector; Rev. Herbert
Glover, Rev. George E. Nichols
Sun.: 8, 10 (H.C.), 9:30 S.S., 11, 4:30; Weekdays
and Holy Days, 11 H.C.; Tues. 11, Spiritual
Feeling; Prayers daily 12-12:10

Capel of the Intercession, 155th St. and Broadway,
New York
Dr. S. T. Steele
Sun.: 8, 9:30, 11 & 8; Weekday: 7, 9:40, 10, 5

James' Church, Madison Ave. at 71st St., New
York
H. W. B. Donegan, D.D., rector
Sun.: 8 Holy Communion; 9:30 Church School; 11
Morning Service and Sermon; 4:30 Victory Serv-
ice; Holy Communion Wed. 8, Thurs. 12 M.

edral of St. John the Divine, New York
Sun.: 8, 9, 11, Holy Communion; 10, Morning
Prayer; 4, Evening Prayer; 11 and 4, Sermons;
Weekdays: 7:30, 8 (also 9:15 Holy Days, & 10
Wed.), Holy Communion; 9 Morning Prayer; 5
Evening Prayer (Sung)

Mary the Virgin, 46th St. bet. 6th and 7th
Aves., New York
Grieg Taber
Sun. Masses: 7, 8, 9, 10, 11 (High)

St. Thomas' Church, 5th Ave. and 53rd St., New
York
Rev. Roself H. Brooks, S.T.D., rector
Sun.: 8:30, 11, & 4; Daily Services: 8:30 Holy
Communion; 12:10 Noonday Service; Thurs.: 11
Holy Communion

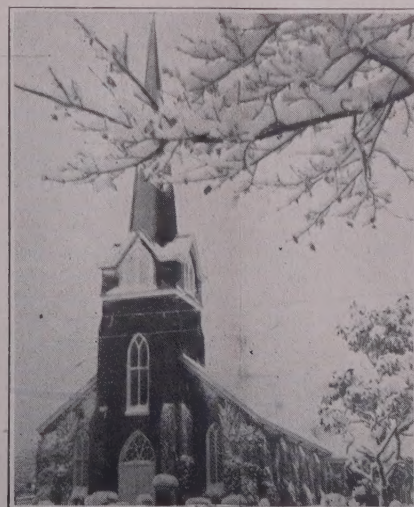
Little Church Around the Corner
Transfiguration, One East 29th St., New York
Rev. Randolph Ray, D.D.
Sun.: Communions 8 and 9 (Daily 8); Choral
Eucharist and Sermon, 11; Vespers, 4

Trinity Church, Broadway and Wall St., New York
Rev. Frederic S. Fleming, D.D.
Sun.: 8, 9, 11 & 3:30; Weekdays: 8, 12 (except
Saturdays), 3

NEWARK—Rt. Rev. Benjamin M. Washburn,
D.D., Bishop; Rt. Rev. Theodore R. Ludlow,
D.D., Suffragan Bishop

Grace Church, Broad & Walnut Sts., Newark, N. J.
Rev. Charles L. Gomph, S.T.D., Rev. Paul vK.
Thomson, S.T.B.
Sun.: 7:30, 9:30, 11 & 4:30; Weekdays: 7:30

OHIO—Rt. Rev. Beverley D. Tucker, D.D., Bishop
St. Stephen's Church, W. 4th St., East Liverpool,
Ohio
Rev. R. K. Caulk, rector, 218 W. Fourth St.



St. Peter's, Lewes, Del.

OKLAHOMA—Rt. Rev. Thomas Casady, D.D.,
Bishop
Trinity Church, 501 S. Cincinnati Ave., Tulsa
Rev. E. H. Eckel; Rev. J. E. Crosbie
Sun.: 7, 8, 9:15, 11 & 5; Weekdays (except Sat.):
12:05; Tues. & Fri. 10; Wed. & Thurs., 7 a.m.

PENNSYLVANIA—Rt. Rev. Francis M. Taitt,
S.T.D., Bishop; Rt. Rev. Oliver J. Hart, D.D.,
Bishop Coadjutor
St. Clement's Church, 20th and Cherry Sts., Phila-
delphia
Rev. Dr. Franklin Joiner, rector
Sun.: Mass at 7, 8, 9:15 & 11; Weekdays: 7, 8,
& 9:30

St. Mark's Church, Locust bet. 16th & 17th Sts.,
Philadelphia
Rev. Frank L. Vernon, D.D., rector
Sun.: Low Mass, 8 & 9; High Mass & Sermon,
11; Evensong and Devotions, 4; Daily: Masses
7 & 7:45; also Thurs. & Saints' Days, 9:30;
Confessions: Saturdays 4 to 5 & 8 to 9 p.m.

RHODE ISLAND—Rt. Rev. James DeWolf
Perry, D.D., Bishop; Rt. Rev. Granville G.
Bennett, D.D., Suffragan Bishop
Trinity Church, Newport
Rev. Lauriston L. Scaife, S.T.D., rector; Rev.
Kenneth W. Cary
Sun.: 8, 9:30, 11 a.m., 4 p.m. Tues. & Fri., 7:30;
Wed. 11; Saints' Days: 7:30 & 11.

SOUTH FLORIDA—Rt. Rev. John Durham
Wing, D.D., Bishop
St. Andrew's Church, Tampa, Fla.
Rev. Martin J. Bram, rector; Morton O. Nace,
executive secretary
Sun.: 7:30, 11 & 5; Wed., 7:30; Thurs., 7:30

WASHINGTON—Rt. Rev. James E. Freeman,
D.D., Bishop
St. Agnes' Church, 46 Que St., N. W., Washington
Rev. A. J. Dubois (on leave—U. S. Army); Rev.
William Eckman, SSJE, in charge
Sun. Masses: 7, 9:30, 11; Vespers and Benediction
7:30
Mass daily: 7; Fri. 8 Holy Hour; Confessions:
Sat. 4:30 and 7:30

Church of the Epiphany, Washington
Rev. Charles W. Sheerin, D.D.; Rev. Hunter M.
Lewis; Rev. Francis Yarnell, Litt.D.
Sun.: 8 H.C.; 11, 8 p.m.; Weekdays: 12:05 daily;
Thurs. 7:30; 11 H.C.

St. Paul's Church, Rock Creek Parish, Rock Creek
Church Rd. & Webster St., N. W., Washington,
D. C.
Rev. Charles W. Wood, rector
Sun.: 8, 9:30 & 11; Weekdays: 9:30 a.m. & 8 p.m.

WESTERN MICHIGAN—Rt. Rev. Lewis Bliss
Whittemore, D.D., Bishop
St. Luke's Church, Kalamazoo, Mich.
Rev. Dr. A. Gordon Fowkes, Rev. Wm. W. Reed
Sun.: 8, 9:30, 11 & 5:30; Daily at various hours

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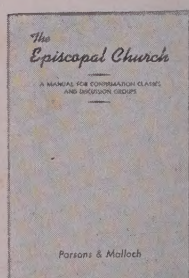
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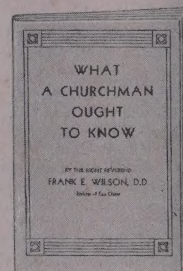
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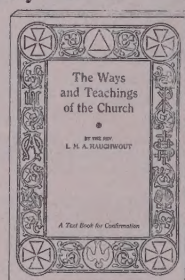
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